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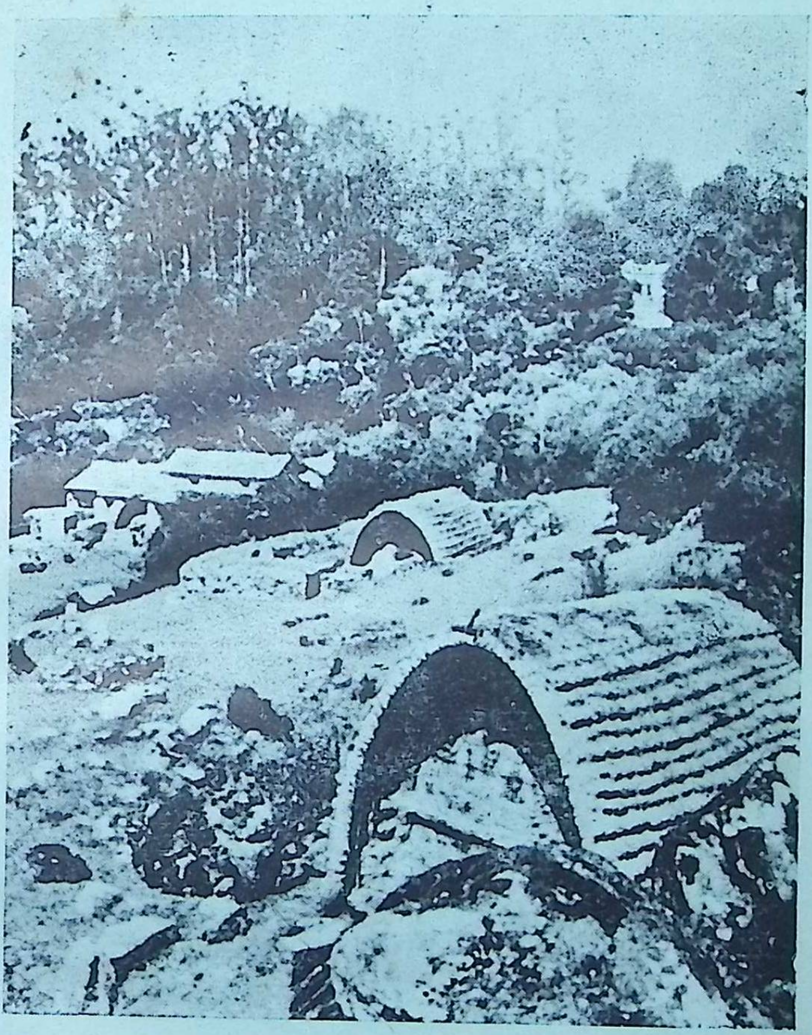
RECORDINGS OF THE FIELD STUDY ON MEDICINAL FLORA AND HEALTH PRACTICES



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TRIBAL POCKETS OF NILGIRIS
RECORDINGS OF THE FIELD STUDY ON MEDICINAL FLORA AND HEALTH PRACTICES

002966

Edited by
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CENTRAL COUNCIL FOR RESEARCH IN
INDIAN MEDICINE AND HOMOEOPATHY
NEW DELHI-110024.

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CONTENTS

Chapter.		Page No.
	Prologue.	i
1.	Physiography.	1
2.	General pattern of vegetation	5
3.	Tribal communities.	9
4.	Areas of tribal inhabitations selected for the present study.	17
5.	Note on Tribes.	21
6.	Medical claims/Taboos,	79
7.	Medico–Botanical Survey.	83
8.	Folk-lore claims and edible plants.	98
9.	Index	115

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Preface, Prologue and Contents

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PREFACE TO THE SECOND EDITION

The Central Council for Research in Indian Medicine and Homoeopathy has pleasure to place before the readers the second edition of the monograph 'Tribal pockets of Nilgiris - Recordings of the field study on Medicinal Flora and Health practices' as the first one ran out of stock shortly after its publication in 1976. The monograph contains details relating to flora and fauna of the area, tribal inhabitation, their habits, socio-religious customs, taboos and information likely to be of use in drawing out medical and health care delivery programme in this area, commonly known as 'Blue mountains'.

New Delhi
October 1978

P.N.V. KURUP
DIRECTOR

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Prologue

The Central Council for Research in Indian Medicine and Homoeopathy conducted a one month pilot survey of certain tribal pockets of Nilgiris with a view to study the fiora, health practices, medical claims/taboos, socio-hygienic details, information relating to educational status, information on dietetic and other habits, disease incidence as well as information on medico-botanical wealth. Nilgiris lie in South India stretching to 76° 27' and 77° 4' of east longitudes and 11° 37' and 11°8' of north latitudes. These are most picturesque and habitable mountains with temperate climate in the tropical region of the sub-continent of India. Nilgiris form the nucleus of the Eastern and Western ghats which run south-wards at a converging angle through the Tamilnadu State. A number of pastoral tribes inhabit the district. Todas, Kotas, Irulas, Panias, etc., are a few of the tribal communities. A number of tribal pockets are present in this district with different customs, habits and life pattern. Nilgiris provides considerable information on fiora, fauna, tribal life, tribal practices etc., and no wonder that these delightful hills from a focus of interest for study to medical men, sociologists, anthropologists, botanists and scientific and other workers handling life sciences and subjects connected with life.

The present publication provides information on the areas of tribal inhabitations selected for study from medico-social angle along with information on medico-botanical aspects, folk medicine and other associated details. The team also utilised the information available with the Tribal and Harijan Welfare Officers, Divisional Forest Officers, and Census Reports published by the Govt. of India. The team collected the information on habits, diet patterns,marital status, marital customs, occupation, *prakriti* (constitutional studies) of certain tribes on the lines described in Ayurveda, disease incidence etc. The team collected a number of medical claims/taboos and

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folk-lore therapies considered to be of interest to scientific workers. The chapter on medico-botanical survey provides an interestiag picture on the floristic elements.

The Council appreciates the systematic work done by the team and the efforts made by them to reach the tribal pockets situated in interior places. The pilot study can form an effective base for an indepth fact finding study covering a longer period so that considerable amount of information of use that can help in understanding tribal health status and to plan health programmes will be available. The information on medicinal flora will have significant impact in the field of medicine when proper research is conducted on them, This will benefit the Country in general and the local population in particular.

The Council takes the opportunity to acknowledge with gratefulness the assistance received from the Governmental and other agencies functioning in the area The Council is grateful to Dr. Narasimhan of Kotagiri, Nilgiri Adivasi Welfare Association, Kotagiri, Regional Botanist and staff of Botanical Survey of India of Coimbatore, Mr. Subbarayalu Naidu of South Forest Rangers College, Coimbatore, Divisional Forest Officer, Mudumalai, Nilgiris, Tribal Welfare Officer, Ootacamund and Dr. K. Subramanyam, formerly Director, Botanical Survey of India and Member, Scientific Advisory Board of the Council. The perusal of pages of this publication is expected to be a rewarding experience on this district commonly known as Blue Mountains which was sometimes considered as "The Little Switzerland of India".

P.N.V. KURUP
DIRECTOR

30th March 1976

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PHYSIOGRAPHY

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Nilgiris, also called commonly the Blue mountains is the most picturesque and habitable mountains with temperate climate in the tropical region of the sub-continent of India. Its North-East to South-West trend conforms to the Eastern ghats. The Nilgiris is the meeting ground of three mountain systems of peninsular India, namely the Sahyadris joining its opposite Makurthi peak, the Southern ghats across the Palghat gaps in the South and the Eastern ghats in the North-Eastern corner. The district lies between latitudes 11⁰ 37' and 11⁰ 8½'N and longitudes 76⁰ 27' and 77⁰ 45' D, covering an area of about 2543 Sq. kilometers (922 Sq. miles). The Nilgiri hills are a vast mountain block comprising of two or more distinct hill ranges usually known as the Nilgiris proper and the Kundah. Apart from these ranges, the surface of the Nilgiris is divided into an upper and lower plateau. The lower forming an irregular shelf and rests upon the North-Eastern and Southern slopes of the Dodda betta or the great central range and its offshoots including the North-East angle of the plateau, some times called the Kotagiri range. The higher plateau known amongst the aborgines as the 'Mel' or up land comprises the track lying between the Western slopes of Dodda betta, the Nidumale and Kundah ranges. The average elevation of this higher plateau above the lower may be roughly stated at from 333 to 500 M.

The abrupt rise of the Nilgiris from the surrounding area is very striking. This rise may be attributed to strong charnockites which comprise the mountain. Two of the highest peaks are Dodda betta (2920 m.) and Makurthi (2554 m). The South-Western part named Kundah is more hilly and is traversed with bold ranges and intersected by deep valleys. It has a steep chiff, towards the Malabar plains on the West.

There is perhaps no landscape in South India that surpasses this gigantic escarpment in grandeur. The rest of

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the Nilgiris presents a different topography. Its surface is extremely undulating and the streams meander through rounded grassy hills and patches of forests called Sholas. Ootacamund, the most popular hill station in South India is located in a broad undulating valley at the foot of Dodda betta. This is the headquarters of the district. The well-known Mudumalai wild life sanctuary is also included in the district.

There are many water falls without great depth or volume. The highest is at Kolakombe with a fall of 100m., St. Catherine's fall which is South of Kotagiri has 83m. fall; Pykara with 66m. and Kalhatti with 57m. The district is divided into three revenue taluks namely (i) Ootacamund (ii) Coonoor and (iii) Gudalur.

Climate :—The climate is salubrious throughout due to the range in altitude in the district. The monsoon in the district is of two types namely the South-West and North-East monsoons. South-West monsoon starts during the beginning of June and extends up to the end of September. The North-East monsoon begins during the middle of October and extends up to the middle of December. December and January are the frosty months, the temperature touching $0^{0}C$. Heavy fog occurs specially during November.

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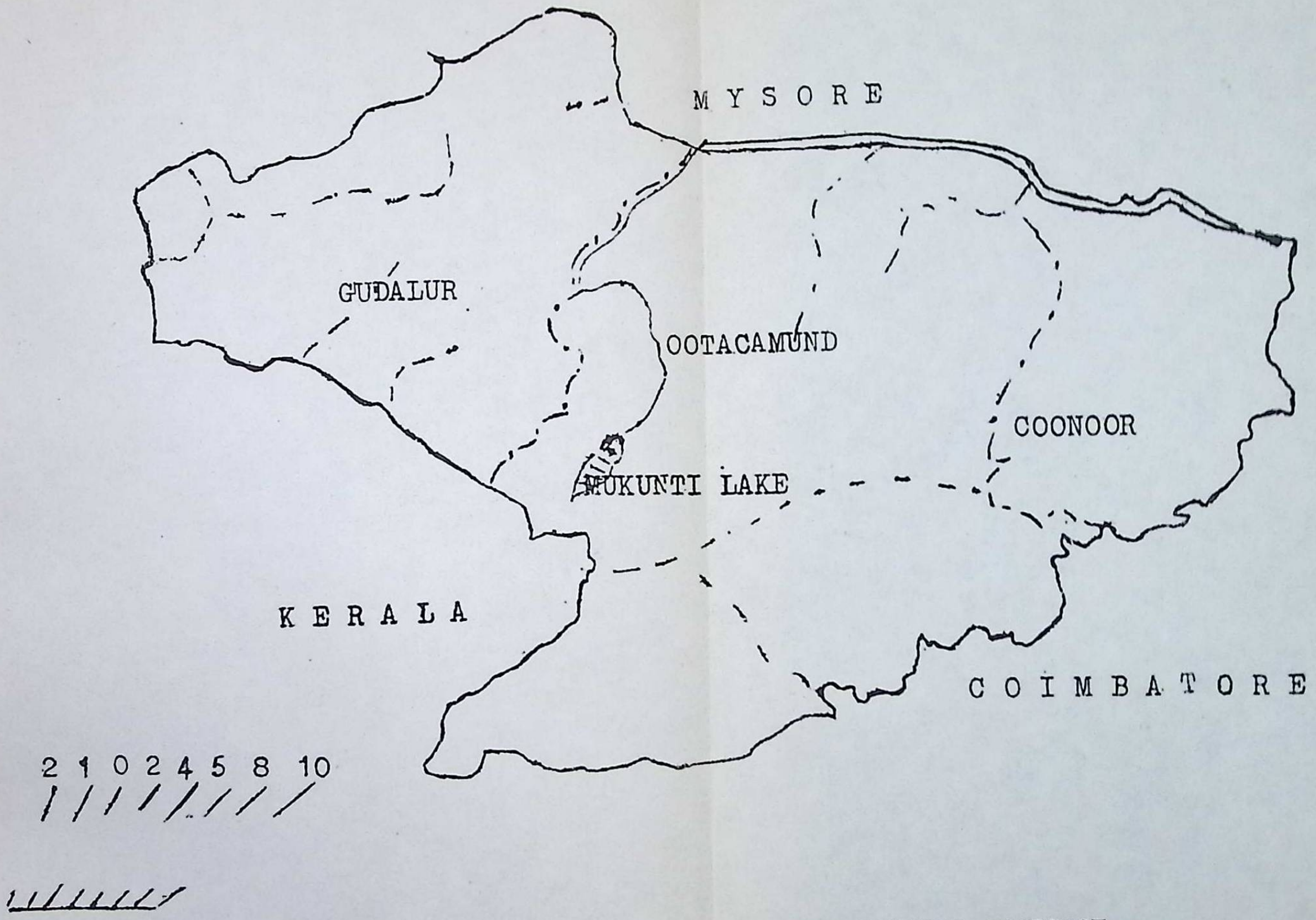

NILGIRI DISTRICT

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GENERAL PATERN OF VEGETATION

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With equitable climate and rainfall ranging from 125-406 cm., the Nilgiris harbours interesting flora., which shows pronounced relationship with the Assam flora. The rolling downs are interspersed with wood and shola forests. The forest is generally evergreen, composed of tropical and sub-tropical vegetation. The grassy downs have a distinct vegetation consisting of *Strobilanthes* sp., *Berberis* sp., *Hypericum* sp., many *Leguminosae, Rubus* sp., *Hedyotis* sp., *Helichrysum* sp., and *Gaultheria* sp. Among the herbaceous plants are species of *Anaphalis*, *Senecio*, *Wahlenbergia* and *Campanula*. The lower elevations at the foot of the hills exbibit the moist and dry deciduous type of forests and in some places open scrub jungles too.

The sholas are characteristically seen along the folds of rolling downs at a height of 1666m. and above ; they are filled with evergreen forests with thick under-growth. The most conspicuous shrubs and trees of the sholas are *Hydnocarpus alipina*, *Michelia nilgirica*, *Berberis tinctoria*, *Mahonia leschenaultii*, *Garcinia cambogia*, *Gordinia obtusa*, *Ternstroemia japonica*, *Ilex denticulata*, *I. wightiana*, *Euonymus crenulatus* *Microtropis ramiflora*, *Cinnamomum wightii*, *Meliosma wightii*, *M. microcarpa*, *Osyris wightiana*, *Pentapanax leschenaultii*, *Schefflera racemosa* and *Macaranga indica*. The undergrowth consists mainly of *Clematis wightiana*, *Viola serpens*, *Polygala arillata*, *Parthenocissus neilgherriensis* and *Osbeckia leschenaultiana*. In the sholas there is rich growth of orchids like *Calanthe veratrifolia*, *Aerides ringens* and *Habenaria longicornu*. In the lower elevations of sholas *Hydnocarnus alpinia* reaches a height of 20m., and is accompanied by an extensive growth of species of *Memecylon*, *Psychotria*, *Maesa* and *Osyris*. The insectivorous plants like *Drosera* and *Utricularia* are common in the open downs above 2,000 m. In the open downs, there are mainly herbaceous and shrubby species like *Anemone rivularis*, *Ranunculus reniformis*, *Cardamine hirsuta*, *Viola patrinii*, *V. distans*, *Polygala sibirica*,

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Hypericum mysorense, *Impatiens nilgirica*, *I. pusilla*, *Crotalaria scabrella*, *C. ovalifolia*, *C. albida*, *C. barbata*, *C. madurensis*, *Indigofera pulchella*, *Smithia gracilis*, *Rubus moluccanus*, *Parnassia mysorensis*, *Rhodomyrtus tomentosa*, *Osbeckia cupularis*, *Bupleurum mucronatum*, *Heracleum ringens*, *H. hookerianum*, *Galium asperifolium*, *Rubia cordifolia*, *Vernonia* sp., *Erigeron* sp , *Blumea* sp., *Anaphalis* sp., *Campanula fulgens*, *C. wightii*, *Lysimachia obovata*, *Swertia minor*, *S. corymbosa*, *Sopubia delphinifolia*, *Strobilanthes* sp , *Habenaria decipiens*, *H. heyneana* and *Satyrium neilgherriensis*. Peat bogs occur in the hills at about 2333 m. and the chief constituents are grasses, sedges and mosses. The common species seen in this area are *Juncus prismatocarpus*, *J. bufonius*, *Eriocaulon brownianum*, *E. collinum*, *E. gamblei*, *Cyperus* sp., *Carex nubigena*, *Isachne kunthiana*, *Panicum repens*, *Xyris schoenoides*, *Cyanotis villosa*, *Utricularia graminifolia*, *U. striatula* and *Lindernia* sp. The flora of Nilgiri shows distinct floristic elements of Khasi and Naga Hills, and Eastern Himalaya. The trees and shrubs common to these localities include *Ternstroemia japonica*, *Hypericum hookerianum*, *Thalictrum javanicum*, *Turpinia nepalensis*, *Meliosma microcarpa*, *Cotoneaster buxifolia*, *Parnassia wightiana*, *Pentapanax leschenaultii*, *Lonicera ligustrina*, *Galium asperifolium*, *Lactuca hastata*, *Gaultheria fragrantissima*, *Rhododendron arboreum*, *Lysimachia obovata* and *Symplocos laurina*.

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TRIBAL COMMUNITIES

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The following are the main tribal communities inhabiting the district :

1. Toda	2. Kota
3. Irula	4. Pania
5. Kurumba	6. Kattunayaka

Areas of tribal inhabitations :

The following list obtained through the courtesy of the Tribal Welfare Department furnishes in detail the tribal pockets.

The Toda colony is known as '*Munds*', meaning a 'herd' referring to the herd of cattle which the todas possess. The population in a '*mund*' varies from one hut with one member to many huts and several people. The following are the various Todamunds situated nearest to the villages mentioned against them.

NAME OF TODA MUNDS

1. Ooty Town :

1. Kandalmund	2. Manjakalmund
3. Kunditholmund	4. Kekkerimund

2. Ooty Rural :

5. Marlimund	6. Beggullamund
7. Thannsdumund	8. Karamund
9. Theriarmund	

3. Nanjanad Village :

10. Kavakodumund	11. Addakoraimund
12. Mallavathimund	13. Keellmund
14. Aganadumund	15. Kundikodumund

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16. Anakalmund
17. Pannapalmund
18. Nathanarimund
19 Kadimund
20. Osamund
21. Kathikodumund
22. Neegachimund
23. Pagalkodumund
24. Thallapatharimund
25. Kaggudimund
26. Paratthoolmund
27. Theriarmund
28. Karriamund
29. Thudukoraimund
30. Osamund
31. Ammakalmund
32. Yeppakodumund
33. Neddukodumund
34. Kullamund
35. Thukkaramund
36. Meakkodumund
37. Porkadiyarmund
38. Kollikadimund
39. Belligikodumund
40. Ammakoraimund
41. Thammahmund
42. Narikulimund
43. Kenguttarmund
44. Porrathimund
45 Kashbearmund

4. Sohlur Village :

46. Annakundikullimund
47. Thavatkodumund
48. Nearkodumund
49. Narrikullimund
50. Pathankodumund
51. Kengodumund
52. Malkodumund
53. Kerradamund
54. Konnikoraimund
55. Chinnekariamund
56. Thuvalkarmund
57. Peavarmund
58. Arathallmund
59. Tharanadumund
60. Kabbumund
61. Patharaimund
62. Patharaimund
63. Ollakodumund
64 Urrattarmund
65. Kallmund
66. Karidikodumund
67. Nadumund
68. Theelkodmund

5. Hullathi Village :

69. Muthanadmund (Head)
70. Kombuthukimund
71. Karrimullimund
72. Manthupullamund

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6. Ithalar Village :

73. Kannaimund
74. Karikadumund
75. Attamund

7. Mulligar Village :

76. Mullimund
77. Thepakodumund
78. Pettumund
79. Pettumund
80. Parugumund
81. Onnamund
82. Nerikullimund
83. Kollimund

8. Kukkal Village :

84. Pekkipathimund
85. Theaverkodumund
86. Kaikitholmund
87. Nearkodmund
88. Nekkodpalmund
89. Jakkathennmund

9. Nadutvattam Village :

90. Jakkalthennmund
91. Yaddathalmund
92. Bekkallmund
93. Kodamalmund
94. Koddunaimund
95. Addakarmund
96. Kodnagamund
97. Pathimund
98. Theviarmund
99. Kaggulmund
100. Kallapattaimund
101. Karaikalmund
102. Yannkodmund

10. Kagguchi Village :

103. Pattlemund

11. Ketti Village : (Coonoor Taluk)

104. Theriarmund
105. Perinaipekkadumund

12. Hullical Village

106 Nedimund

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13. Athigaratty Village :

107. Tharnadmund

14. Nadugulla Village :

108. Kodanadmund
109. Padukalmund
110. Bankadumund
111. Kollikalmund
112. Nervanmund
113. Addamund
114. Kavarmund

The pockets of other tribes are mentioned below in the list.

	Name of Colony	Name of Village	Name of Tribe
Ootacamund Taluk:			
1.	Kollimalai	Adigaratti	Kotas
2.	Kundah Kotagiri	Bikkatti	Kotas
3.	Sholur Kokkal	Sholur	Kotas
4.	Trichigadi	Thuneri	Kotas
Coonoor Taluk :			
5.	Aggal Kotagiri	Kotagiri	Kotas
6.	Kil—Kotagiri	Denad	Kotas
7.	Nedugalcombai	Melur	Kurumbas
8.	Keradamattami	Melur	Kurumbas
9.	Mattupatty	Melur	Kurumbas
10.	Pudukadu	Burliar	Kurumbas & Irulas
11.	Arayur	Jackanarai	Kurumbas & Irulas
12	Bellathy	Manjoor	Kurumbas
13.	Geddai	Kundah	Kurumbas & Irulas
14	Sengalcombai	Hulical	Kurumbas & Irulas
15.	Pilloor	Hulical	Kurumbas & Irulas

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16.	Bambalacombai	Hulical	Kurumbas
17.	Kolikarai	Jackanarai	Kurumbas
18.	Kunjapanai	Jackanarai	Kurumbas & Irulas
19.	Mettukkal	Kotagiri	Kurumbas
20.	Garikyoor	Aracode	Kurumbas & Irulas
21.	Sundapatty	Jackanarai	Irulas
22.	Masakkal	Jackanarai	Kurumbas
23.	Bhaviyur	Kengarai	Kurumbas & Irulas
24.	Kadinamala	Kadinamalla	Irulas

Gudalur Taluk:

25.	Kurumbarpallam		Kurumbas
26.	Moyur	Masinagudi	Kurumbas & Irulas
27.	Mavanallah	Masinagudi	Irulas
28.	Siriyur	Ebbanad	Irulas & Kasabas
29.	Anaikatty	Ebbanad	Irulas & Kasabas
30.	Valaithottam	Masinagudi	Irulas & Kasabas
31.	Theppakadu	Mudumalai	Kurumbas & Kattunayakas
32.	Coomoolai	Nelliyalam	Panias
33.	Elamanna	Nelliyalam	Kurumbas
34.	Vilangoor	Nelliyalam	Panias
35.	Mukkatti	Nelliyalam	Kurumbas
36.	Pannikolli	Nelliyalam	Kasabas
37.	Sirachal	Moonand	Panias
38.	Nedungode	Cherangode	Panias
39.	Muttilmoola	Moonand	Panias
40.	Kayunni	Erumad	Panias
41.	Padacheri	Cherangode	Kurumbas
42.	Cheenath	Cherangode	Kurumbas & Panias
43.	Theyakunni	Erumad	Panias
44.	Veeramunga	Erumad	Panias
45.	Kottatti	Nelliyalam	Kurumbas
46.	Kargudi	Mudumalai	Kurumbas
47.	Puthurvayal	Gudalur	Panias
48.	Cherambady (Kerala border)	Cherrangode	Kattunayakas

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AREAS OF TRIBAL INHABITATIONS SELECTED FOR THE PRESENT STUDY

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The following tribal pockets were selected for the Medico-Botanical-cum-Fact Finding Survey after discussions with the Tribal and Harijan Welfare Officers, leaders of Toda community available at Ooty, Dr. Narasimhan of Kotagiri and the Divisional Forest Officers of the Nilgiri district. The selection was also done taking into consideration the dependance of the party on the availability of public conveyance like bus as a measure of economy in the programme. The areas selected were normally in a day's reach from the camping places.

1. **Todas** :—	Camping place :	Ooty
	Tribal pockets surveyed :	1. Nirgachalmand 2. Tarachalmand 3. Toodamund above the Botanical Garden, Ooty.
2. **Kotas** :—	Camping place :	Ooty
	Tribal pockets surveyed :	1. Kotagiri 2. Kollimallai 3. Tiruchikkady
3. Irulas :—	Camping place :	Nasinagudi, Anaikatti, Theppakkadu
	Tribal pockets surveyed :	1. Masinagudi surroundings 2. Mavina halla 3. Anaikatti 4. Kunjuppanai
4. Panias :—	Camping place :	Gudalur, Cherambadi
	Tribal pockets surveyed :	1. Nadugani 2. Nellikandi 3. Kampanikundae surroundings

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		2. Devala
		3. Kayunni
		4. Erumad
5. Kurumbas :	Camping place :	Masinagudi and Theppakkadu
	Tribal pockets surveyed :	1. Mavina halla 2. Theppakkadu
6. Kattunayakas :	Camping place :	Theppakkadu and Cherambadi
	Tribal pockets surveyed :	1. Kappala 2. Theppakkadu 3. Erumad 4. Cherambadi

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NOTE ON TRIBES

(General history, religious customs, socio-economic education and health aspects).

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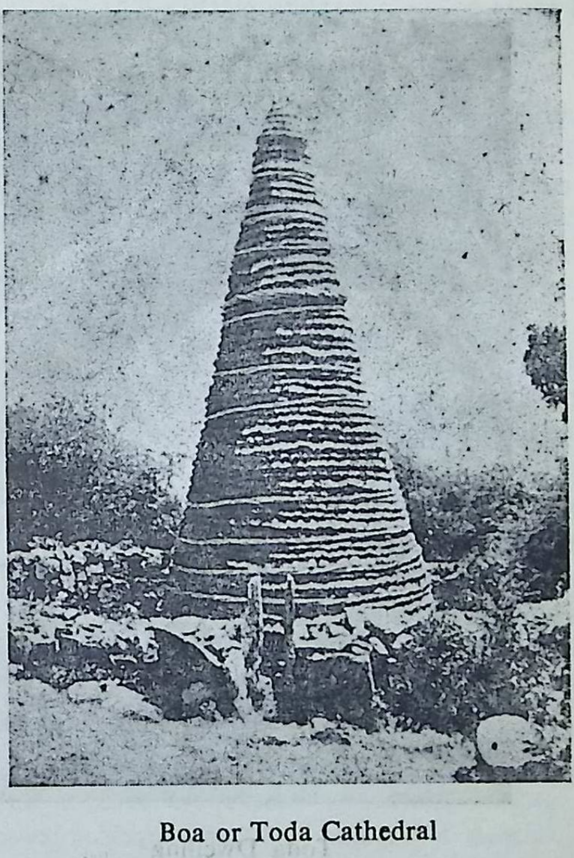

Boa or Toda Cathedral

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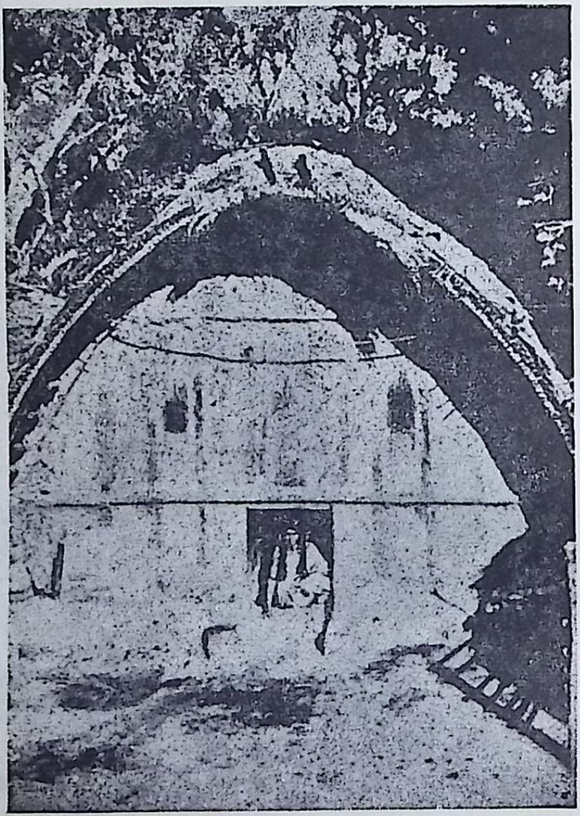

Toda Dwelling

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The Toda Tribe—:The Todas are regarded as the earliest known inhabitants of the Nilgiri hills. They have resided here for many ages ; and that all other tribes now foundthere have migrated to the hills subsequent to the Todas. Indeed this tribe claims proprietorship over the hills by the right of prior occupancy ; and endeavours to enforce the payment of tribute from other tribes for permission to dwell in its neighbourhood. They normally like cold climate and reside on top of the hills above 2000 m.

The Todas are elegant, well-proportioned, powerful people with large and sometimes aquiline nose and receeding fore-head. In physique they are much superior to all the other hill Tribes. Although, so manly in appearance, they are neverthe-less indolent and useless, being disinclined to work of every description. Their sole labour is of a pastoral character and consists in watching their herds of cattle, milching them and manufacturing the ghee. They are capable of much endurance. The Toda talking voice is peculiar, particularly the women ; while the men have voice which is striking, grave and sedate, spoken almost as sotto voice, the women's voice on the contrary is rather high appearing to come altogether from the region at the back of the ear, commonly known as the 'mastoid process'. In both sexes particularly with the female the voice is somewhat musical and refined, though fatiguing to listen to from its monotonous tones. Indeed it is somewhat astonishing that some harsh syllable of their language should come so softly from their mouth. The Todas are singularly frank, affable and self-possessed ; cheerful yet stoid ; respectful, securingly from a sense of conscious inferiority rather than from an active principle ; communicating, yet watchful and shy, willing to take money, yet accepting what is proffered with.

The Todas enwrap their bodies with one long garment, their heads are uncovered ; their hair both of head and beard

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is uncut ; they are copper coloured in complexion. Their, women being somewhat fairer than the men and often tall and handsome. Many Todas have a Jewish expression of countenance. The woman decorate themselves with massive and very beautiful gold and silver necklaces and wear their hair flowing over their shoulders ; sometimes it is curled up with short sticks, They are accustomed to tattoo with black dye their necks, hands and legs in the imitation of jewellery.

The sites chosen for Toda houses are in general very picturesque ; always adjacent to a wood and usually on an open space of grass almost completely embedded in it ; and extending in gentle slopes covered with the richest turf, which the grazing of their cattle and the consequent manuring maintains in the finest order. Their huts are low arched buildings resembling a haylock, but admirably contrived to keep out rain and cold, the roof and side walls forming one continuous curve of split bamboos, rattan and thatch ; having a end wall strongly built and a front wall with one small opening or door in it ; so small that inhabitan's have to crawl on their hands and knees to enter by it. On one side of the hut is a raised platform which serves as the bedroom. The other part forms the kitchen and other portions of the residence. There is no bathroom attached. They depend upon the nearby lakes for water supply. The premises is kept neat and clean, Recently the Government has built the Reinforced Cement Concrete houses ; the architecture in some places remain the same original type as observed at Botanical Garden Todamund.

The Toda villages are called as 'munds' meaning a herd. The villages usually consist of a few huts. Sometimes, the 'mund' consists of only one hut and a single member of the family only.

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Toda couple

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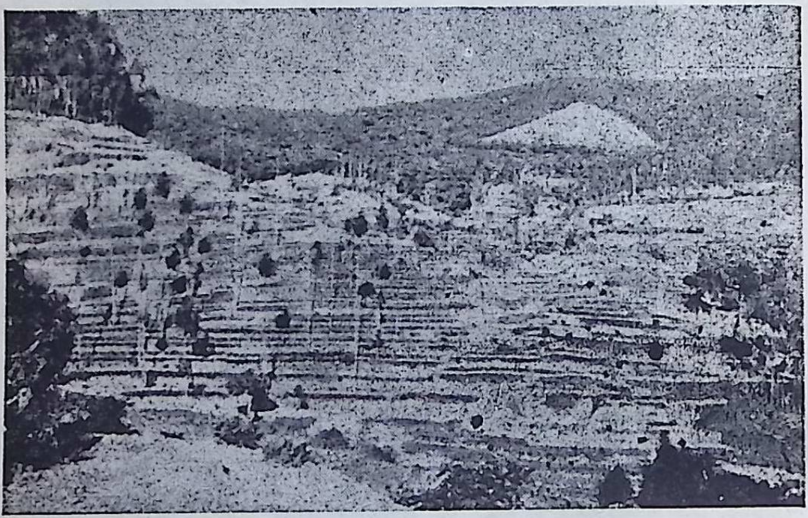

Dwellings in Natural Surroundings

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The Todas are greatly attached to their buffaloes which they never kill but keep solely for their milk and are regarded as very sacred. The tribe only numbers a few hundred persons and there is a great fear of its soon becoming extinct. The tribes are divided into 5 very distinct clans. But a 6th division is also included even though it is not clearly accepted. The different clans are 1. Peiki, 2. Pekkan, 3. Kuttan, 4. Kenna, 5. Jcdi, 6. Taral. The Peikis are regarded as highest in rank. These clans are socially quite distinct and do not intermarry. They all practice polyandry ; one woman being the wife of all the brothers of a family with each of whom she lives a month at a time. The childrens are distributed among her husbands according to seniority, the eldest of the brothers being considered the father of the first child and so on. A family however, seldom consists of more than two or three children. Formerly as a custom only one female child was allowed to survive in each house-hold ; the rest when born were destroyed. However, this custom is not observed at present.

The marriage ceremony is a striking simplicity. The bridegrooms in succession place first their right foot and then their left on the head of the bride and then order her to fetch water for cooking, which having done the ceremony is at an end. Their marriage rites are simple, consisting of reciprocal offers and the bestowal of presents by the intended husband.

The language of the Todas is essentially Dravidian and is more akin to Tamil than to any other dialect.

The Todas believe in the existence of an invisible and supreme spirit. They also pay reverence to objects such as hills, forests and the rising sun. The tribe has small sacred buildings which are the abode of their principle priests called Pulal or milkman and Kavilal or herds-man who are at a distance from their villages having a temple attached to each. A herd of sacred buffaloes are kept for the use of the priests

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who are regarded as very holy personages. Every village or mund has its own priest. The Todas worship the sacred buffalo bell ; a bell generally of great antiquity which they imagine to be the representative of Hiriya Deva or Chief God. No offerings to a God, whether of flesh, human or animal or fruit of the soil are made ; there are no human victims and no self torture.

The funeral ceremony of the Todas are singular. The body is burnt and a great feast of slain buffaloes is given. This is termed the green funeral. 12 months later a much more important ceremony is held, when a larger number of buffaloes are killed and friends from the Badaga, Kota and Kurumba Tribes are invited to the feast. This is called the dry funeral.

Recently the Tamil Nadu Government has initiated many steps for the upliftment of the Todas in the field of agriculture, education etc., but the Todas do not seem to work hard and make use of the benefits provided to them. In the field of education also only a few have crossed the school level. However, their leader Muthikein by name lives at the Government colony, Ooty and in very optimistic about the future of Todas. He himself is very active and a multilingual including English. He attends meetings with the Government officials at present for taking decisions about the development/upliftment of Toda Community.

The Kota Tribe :—The Kota tribes are believed to be the ancient inhabitants of the Niigiris next to the Todas. The Kotas inhabit 7 villages in Nilgiris of which 6 namely Kotagiri, Kilkotagiri, Todanad, Sholur, Ketti and Kunda are on the Nilgiri plateau and one is at Gudalur on the North-West base of these hills. In olden days and even at present they form compact communities and their village is called Kotagiri which consists of either detached or rows of huts arranged in streets.

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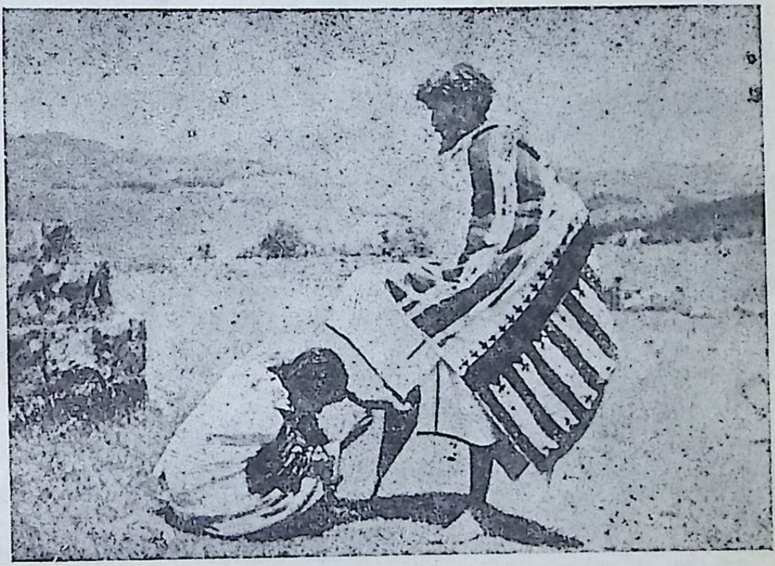

Toda young revering an elder

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Toda Temple

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The huts are built of mud, brick or stone, roofed with thatch or tiles and divided into living and sleeping apartments. The floor is raised above the ground and there is a verandah in-front with a seat on each side where the Kota usually takes his tea and smokes his tobacco. The door posts of some of the huts are ornamented with carving executed by wood carvers. The Kotas speak a mixture of Tamil and Kanarese. They like warm climate and live in places where the altitude ranges from 1300 to 1500 m. The Kotas were regarded as very low in rank and no where attributed to as a superior race. They are of very dark complexion and of thin bodies. They were equated with the low caste Pariahs of Southern India and were regarded as unclean and despicable. The bare heads of both sexes are shaggy with matted locks of hair, sometimes tied into knots behind. They do not bathe regularly. They wear dress sometimes similar to the Todas. Previous records reveal that the Kotas were dirty in their dwellings and also unclean feeders devouring dead cattle, putrid flesh, birds of prey or vermin with as much apparent relish as fresh buffalo meat. Their main occupation is tilling the land besides being black-smiths, silversmiths, carpenters, tanners, potters and washermen, and are of very industrious and energetic character. During olden days the land around the Kota's village was carefully cultivated and a portion of the grain produced, which should be 1/6th part, was paid to the idle Todas who were considered as the lords of the soil. Their other occupations are blacks-mithy and carpentery. They also make baskets and manufac-ture pottery. In addition they cure and prepare hides for commerce.

Girls as a rule marry when they are from 12 to 16 years old, between which years they reach the age of pubetry. A wife is selected for a boy by his parents; subject to the consent of the girls' parents ; or if a lad has no near relatives, the selection is made for him by the villagers. Betrothal takes place when the girl is a child (8 to 10 years). The boy goes,

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accompanied by his father and mother to the house where the girl lives, prostrates himself at the feet of her parents and if he is accepted presents his future father-in-law with a token coin, which is understood to represent a larger sum and seals the contract. Both betrothal and marriage ceremonies takes place on Tuesday, Wednesday or Friday which are regarded as auspicious days. The marriage ceremony is of a very simple nature. The bridegroom accompanied by his relatives attends a feast at the house of the bride and the wedding day is fixed. On the appointed day the bridegroom pays a dowry to the bride's father and takes the girl to his house, where the wedding guests who have accompanied them, are feasted. As regards marriage the men contend themselves with one wife each and the woman with one husband only. Divorce is permitted for incompatibility of temper, drunkenness or immorality and a man can get rid of his wife 'if she is of no use to him', i e , if she does not feed him well or assist in the cultivation of land. When a married woman is known as pregnant with her first child, her husband allows the hair on the head and face to grow long and leaves the finger nails uncut. On the birth of the child he is under pollution until he sees the next crescent moon and should cook his own food and remain at home. A common name for females at Kotagiri is Madi, one of the names of the Godess Kalikai and the first male child is always called Komuttan (Kamataraya).

During the death ceremonies, the corpse is well dressed up and taken round the village in a car which is made out of wood and bamboo in 4 tiers especially for the purpose. The Kota man get intoxicated and dance around the dead body throughout the night. Buffaloes and bulls are sacrificed. The dead bodies are burnt.

They worship Shiva as a deity called Kamataranga deposited in small shrines covered with thatch. They have

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separate temples for men and women, but have no separate sacred clans like the Todas. Each village has a family which performs by heriditary succession the duties of the priesthood. A great animal festival is held in honour of their God Kamata-raya, the programme of which continues for 12 days and on this occasion, the Kota men and women dance. At the end of the ceremony, the Kota priests and leading members of the community go out hunting with bows and arrows, leaving the village at 1 a.m. and returning around 3 a.m. On their return, a fire is lighted and a piece of iron is put by one of the priests, made red hot and hammered. The priests then offer a passing prayer to the God and festival comes to an end. They are found of intoxicants.

Each village has a panchayat and a village head. All disputes are resolved by refering to the panchayat where arguments far and against are debated.

Although they know a few plants by tradition for certain cures, they now depend entirely on the nearby hospitals and doctors. Each village has a person performing the duties of the village physician which is nowadays very limited.

In making fire by friction the Kotas employ three forms of apparatus 1. a vertical stick and horizontal stick with sockets and grooves, both made of twigs of *Rhodomyrtus tomentosa* ; 2. a small piece of the root of *Salix tetrasperma;* is spliced into a stick, which is rotated in a socket in a piece of the root of the same tree ; 3. a small piece of a root of this tree, made tapering at each end with a knife or fragment of bottom of a glass bottle is firmly fixed in the wooden handle of a drill. A shallow cavity and grove are made in a block of the same wood, and a few crystalline particles in several layers of cotton cloth, on which chips of wood, broken up small by crushing them in the palm of the hand are piled up round the block in the vicinity of the groove. The handle is, by means

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of a half coconut shell, pressed firmly down and twisted between the palms or rotated by means of cord. The incandescent particles falling on the chips, ignote them. The Kotas have been taking the complete benefits provided to them by the Government in recent times. By their sheer industriousness they are becoming economically a very thriving tribe. Their villages are also kept nowadays very clean. Much of the credit for the upliftment of the Kotas must go to Dr. Narasimhan of Kotagiri who happens to be the Secretary of the Nilgiri Adivasi Welfare Association. Besides providing medical facilities, he has also educated the Kotas in all spheres. Many Kota children are educated up to school and college level. It was learnt that one of Kota student is now studying in a Medical College, thus showing the progress of this Tribe. The old habits of eating flesh, serving for the todas etc., are nowadays unnoticed.

The Irula Tribe:—The Irulas are a small tribe numbering a little more than the Todas and Kotas found inhabiting the warmer regions of the hills (1000 to 1300 m. altitude). The name Irula in fact means darkness or blackness giving a reference either to the dark jungles where they live or to the dark of their skin. Normally the Irulas are typically dark-skinned. They stay away from the jurisdiction of the Todas and hence do not pay any token of tribute to them. They are an unsettled vagrant race, not confining themselves to one spot but taking pleasure in wandering from place to place. They are diminutive in structure and scantily clothed. The men wear a plain loin cloth wrapped round the body and reaching below the knees. They wear brass ear rings. The women have curly hair, wear a plain waist cloth and a body cloth worn square across breasts and reaching below the knees. They wear gold ornaments in the nostril, brass or palm leaf roll in ear lobes, bangles on the wrist, rings on the fingers. They claim to cultivate land but do so in a wasteful, unsatisfactory manner, and are consequently very poor. They

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raise crops of various kinds of grains like *Ragi (Eleusine coracona), Samai (Panicum miliarae), Tenai (Setaria italica), Tovarai (Cajanus cajan)* and *Maize (Sorghum vulgare)*, but not in large quantities so much so that they eat up all their produce at once without storing any thing for the future. They normally speak corrupt tamil. They subsist chiefly on plantains, jack-fruit, lime, oranges and other fruits which they cultivate in patches near their villages. They also work occasionally as coolies in plantations. They prefer working in jungles than in the field. They are expert fellers of trees and are good in preparing planks, rafters etc. They are courageous hunters and persue the most ferocious animals without any fear.

They have no notion of marriage and live promiscuously. Their marriages do not take place until several children have been born. They seem to inter-marry and a plurality of wives is permitted. They have large families but infant mortality is high due to fever. Widow marriage is permitted.

They are not particular as to what they eat. The Irulas claim that they do not eat the flesh of buffaloes or cattle but will eat sheep, goat, field rats, fowls, deer, pig, hens, etc. They are simple, superstitious, well conducted and quiet. The Irulas are very fond of eating tobacco which they believe improve their strength. Their religious rites are few. Sometimes they sacrifice a cock to propitiate evil spirits. The funeral rites of this tribe are peculiar. A circular pit is dug, from the lower end of which a chamber is excavated, in which the corpse, clad in its own clothes and jewellery is placed with a lamp and grain. The pit is then filled in, and the position of the grave marked by a stone. On the third day the dead are buried in a sitting posture, with the legs crossed tailorwise. Each village has its own burial ground. When an Irula dies, two Kurumbas come to the village and one shaves the head of the other. Men and women dance to the music of the Irula band outside the house where the corpse is kept.

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Even to-date the Irulas remain a backward tribe. The education, health and hygenic aspects are still limited. Most of the Irulas are employed in the coffee and tea plantations while a few cultivate their own land. Some Irulas now work in the Forest Department also. Among the minor forest products, which they collect, are Myrobalans (*Terminalia chebula*), *Vembadam* bark (*Ventilago maderaspatana)*, *Avarom* bark (*Cassia auriculata*), tamarind, gum, soapnuts and soapnut powder (*Acacia sinuata)*, bees-wax, honey and deer's horns. The collection of honey is a dangerous occupation. A man, with a torch in his hand, and a number of bamboo tubes suspended from his shoulders, descends by means of ropes or creepers to the vicinity of the comb. The sight of the torch drives away the bees, and he proceeds to fill the bamboos with the comb and then ascends to the top of the rock.

The Pania Tribe :—The Panias inhabit the lower ghats of the hill mostly around the Gudalur taluk. They are dark-skinned with broad noses and curley and wavy hair. The Panias are believed to be of African origin and descended from ancestors who were wrecked on the Malabar coast. However, this theory breaks down on investigation. Nothing definite is known about their origin. It is said by the land-lords of olden days that when surprised in the act of some mischief or when alarmed, the Panians calls out *Ippi-Ippi* as he runs away and they believe this to have been the name af the country from where they originally hailed, but are ignorant as to where Ippimala as they call it, is situated. Kapir (Africa or the Cape) is also sometimes suggested as their original habitat. The Panian himself if though occasionally puts forward one or other of the above places as the house of his fore father's has no fixed tradition bearing on their arrival except for the fact that they were brought from a far off country.

The word Panian means labourer (originated from Malayalam) and they believe that their original occupation was

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agriculture as it is for the most part and the present day. When the planters first began to settle in the erstwhile Malabar they purchased the land along with the Panians living on its who were practically slaves of the landlords.

They work as labourers in the estates and only cultivate rice and *ragi* for their own use. They depend upon jungle roots and pot-herbs for food. They do not eat the flesh of jackals, snakes, vultures, lizards, rats, etc , instead they eat land crabs. They are generally fond of alcoholic drinks.

The Panias settle down on the estates, living in a settlement consisting of rows of huts and detatched huts, single or double storied, built of bamboo and thatch. During the hot season in the unhealthy months which precede the advent of the South-West monsoon, they shift their residence to live nearby streams or in other cool shady spots, returning to the original place when the rain sets in. They catch fish either by means of big flat bamboo mats or by damming a stream and poisoning the water with herbs, bark and fruit which are beaten to a pulp and thrown into the water. The fishes becoming stupified float on the surface and fall an easy and unfairly earned prey.

The Panian language is a debased Malayalam spoken in a curious nasal sing song, which is difficult to imitate. But most of the Panians can also converse in Kanarese. The Panians are not afraid of bogies by night and would not hesitate to commit nocturnal depradations. The Panians are uneducated and do not associate with other tribes. They have very crude ideas of religion. They believe in devils of all sorts and sizes and worship the God of the jungles.

Monogamy appears to be the general rule among the Panians. But there is no obstacle to man taking as many wives as he can afford to support. Widow marriage is permitted.

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Apparently the bride is selected to an young man by his parents and the Panian bridegroom—elect has to take a bundle of firewood to the house of the fiance everyday for six months. The marriage ceremony is conducted by a Panian Chemmi (sort of a priest or minister). 16 *Panams* (coins) and some new clothes are given by the bridegroom to the Chemmi who hands it over to the parents of the bride. A feast is prepared at which the Panian woman dance to the music of the drum and pipe. The *Tali* (a symbol of marriage) is tied around the neck of the bride by the female relatives of the bridegroom. The Chemmi seals the contract by pouring water over the head and feet of the young couple. A husband should give an annual present to the wife's parents and failure to do so entitles to them to demand the daughter back. A men generally will not have two sisters as his wives nor may be marry his deceased wife's sister,

The headman of a Panian village is called as Kuttan. Next in rank to Kuttan is the Kudali or head of the family and they usually constitute the Panchayat. A Chemmi holds authority over a group of villages. The office is hereditary, but should a Chemmi family fail, it can be filled up by election. There is no ceremony during child birth. An old woman of the village acts as a midwife and receives a small present in return for her services. As soon as a child is old enough to be of use, it accompanies its parents to their work or on their fishing and hunting expeditions.

The dead are buried in a trench about 1.5 to 2 m., deep and large enough to receive the body on a hill near the village. The head of the body points to the South and the feet to the North. A little cooked rice is put into the grave for the use of the departed spirit.

The Panians believe in many superstitions. They worship animistic deities of which the Kali is the chief. Coconuts are

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offered to the deity but no blood. They also worship the God of the forest. The men wear brass, steel and copper rings on their fingers and brass rings in the ears. The women wear finger rings and in addition bangles on the wrist and have the lobes of the ears widely dilated and plugged with 'Cadjan' (Palm leaf) rolls.

There do not seem to be any appreciable improvement in the health, education and other aspects of the Panians in recent days. At Kayunni in Gudalur taluk the Nilgiri Adivas Association runs a colony for the upliftment of the Panians who are considered as the most backward tribe. They have been given free food, clothing, medical facilities and also some land for cultivation. A few primary schools are also opened for education of the children.

The Kurumba Tribe :—The Kurumbas are considered as the modern representatives of ancient Pallavas who were once powerful throughout South India, but very little trace of their greatness now remains. The Kurumba sovereignty was over thrown by the Cholas in the 7th or 8th century A.D. and the Kurumbas were scattered far and wide. Many fled to the hills in the Nilgiris, Coong and Mysore, where representatives of this ancient race are now found as wild and uncivilised tribes. The tamilised name of Kurumba is applied to certain clans dwelling on the heights of the Nilgiris who are also considered by some as the off shoots of the aboriginal Kadukurubas stock found in Mysore. Those who live on the hills speak Tamil and wild jungle-men and those who live on the plains speak Kanarese and are somewhat civilised.

The chief subdivisions of the Kurumbas on the Nilgiris are :

1. Mullu Kurumbas (Thorn)
2. Betta or Vetta Kurumbas (Hill)
3. Urali Kurumbas (Village)
4. Ten Kurumbas (Honey)

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The villages of the Kurumbas are called Mottas. They consist generally of a few huts, made of mud and wattle with thatched roof The Kurumbas are short statured and unclean. The men's dress consists of a piece of cloth to cover their nudity tied round the waist and reaching to the knees. The women cover their body below the shoulders by tieing a long cloth round the arm pits leaving shoulders and arms bare. The men leave their hair uncut. The woman have their foreheads tattooed in dots 2-3 horizontal lines and necklaces of black beads. The Kurumbas inhabit the lowest slopes of the Nilgiris and the plains below so that they can hardly be regarded as a tribe peculiar to the hills. They spend their life in migrating from place to place in the dense forests. Their principal occupations are wood cutting and the collection of forest produce. They live upon food of wild animals whenever they wander in the forest, They also cultivate *Eleusine coracona*, *Setaria italica* and *Amaranthus* sp. round about the village for their subsistence. They dig tubers of different species of *Dioscorea* for food. They collect jungle produce like honey, raisin, gallnuts etc. which they barter with other traders. They store their grain in large oval baskets and for bottles they use gourds. They work occasionally in coffee plantations and some earn a livelihood by officiating as priests to the Badagas. They are also employed as musicians at wedding feasts and funerals of the other tribes. They make baskets of rattan. Their women confine themselves to the limited work of household like fetching water, cooking etc. Some worship Shiva, others Kuribettarya (Lord of many sheep). They also worship a rough stone under the name of Hiriadeva. The Todas obtain two ceremonial objects from the Kurumbas. One is the tall pole called Tadrsi of Tadri which is used in the dance at the second funeral ceremonies and afterwards burnt. The other is the teiks ; or funeral post at which the buffalo is killed. The Kurumbas also help the Badagas at the time of ploughing and harvesting.

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There is said to be no marriage rite. It is the custom of several brothers to take one wife in common (adelphogamy) and that they do not object to their women being open to others also. A men and women will mate together and live as husband and wife ; and if it happens that in a family there is a succession of such wives for one or two generations, it becomes an event and celebrated as such.

In cases of death, children are buried while the adults are burnt. On the occurrence of any untoward event the whole site is abandoned and a new hatti or village, set up in the vicinity.

The Kurumbas are active and capable of enduring great fatigue. They have a knowledge of herbs used as medicinal plants. Often it is said, that they limit their knowledge to those plants which are only poisonous and believe that with the assistance of their magic they are able to convey the poisonous substances into the stomachs of those to whom they have any dislike. Instances where diseases attack the inhabitants of a hamlet and cattle are largely attributed to the acts of the Kurumbas. They have a very keen eye-sight which is gained from constantly watching the bee to the hives. Honey collecting is one of the occupations of the Kurumbas. The Kurumbas are fond of tobacco and intoxicant drinks. In cases of sickness, no medical treatment is resorted to. On the other hand exorcisms, charms, incantations and animal sacrifices are more generally in vogue. The Kurumbas are even to date are afraid of any stranger stepping into their village. At the sight of the stranger the whole community run away to the nearby forest and return to the village only after the strangers have left the village. As such it is rather difficult to gather much information. They are still uneducated and remain unhealthy. Some of the Kurumbas have been employed by the forest department as Mahauts and as forest guards. At Masinagudi, there is a Government Co-operative which gives gainful

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employment to the Kurumbas who are asked to collect minor forest products to the Society, which in turn sells to the wholesale dealers.

The Kattu Nayakas : The Kattu Nayakas are regarded as a sub-tribe of the Kurumbas. They are essentially a forest nomadic tribe living on honey, jungle fruits and the tuberous roots of certain jungle creepers. Some work in the plantations and are comparatively civilised. The Kattu Nayakas claim that they are different from the Kurumbas and are superior to them. The two classes do not intermarry ; they do not live together ; they will not eat together. The Kurumbas will eat bison flesh where as the Kattu Nayakas will not. The Kattu Nayakas have separate temples and Gods from those of the Kurumbas. They have the place of their worship in the jungle where they make their pooja under the direction of their own priest. The Nayakas will not attend the funeral of a Kurumba nor will they invite Kurumbas to the funeral of one of their own tribe. Some of the Kattu Nayakas are credited with changing themselves at their will into a tiger and wrecking vengence on their enemies in that disguise. These are nothing but superstitions. The Nayakas have curly hair and speak a dialect derived from Kanarese. They also speak corrupt Malayalam.

Much of the social and religious customs of Kattu Nayakas resemble those of Kurumbas.

Existing Educational Facilities : The Government of Tamil Nadu has been trying to provide education to the tribes by establishing schools through Harijan and Tribal Welfare department. Twelve Government Tribal and rural Schools have been opened in places where the tribals reside in Nilgiri district. The education imparted is generally up to primary level. Free boarding and lodging are provided to all the pupils. The survey team visited schools at Nigrachalmund (Todas), Tiruchikkady (Kotas), Mavina halla,

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Anaikatti (Irulas and Kurumbas), Kappala (Panias and Kattu nayakas), and Nedugalcombay (Kurumbas). It was gathered that many students leave the school midway after attending 3 to 4 years. However, it is encouraging that most of the tribals appreciate and understand the need for education and send their wards to the schools. Of all the tribes, the Kotas seem to be the most intelligent and the Panias and Kurumbas the dullest. A few Kotas and Todas have passed the secondary school level and have taken up jobs in Government Offices. One Kota student is due to complete the medical course. The higher education is imparted in the colleges at Ooty or elsewhere in Tamil Nadu. Some bright students are also picked up and they are put into well-known residential schools like the Ramakrishna Mission School. While the Todas and Kotas avail the facilities provided to them by the Government, the other tribes especially the Panias and Kurumbas do not bother even to know about the facilities available. These tribes need to be educated.

Existing Medical Facilities : The 3 taluks of the district have been divided into 4 development blocks with headquarters at Ooty, Gudalur, Kotagiri and Coonoor. Each development block headquarters has a Government Hospital with family welfare wings. At Ootacamund there is a district hospital where a separate block is kept apart for the tribal people. There are many dispensaries and hospitals attached to the various tea and coffee estates which provide medical facilities to its labourers among whom many are tribal people. The Tamil Nadu Electricity Board has 2 hospitals at Kundah and Upper Bhavani ; dispensaries at Gudalur, Pegumbtalla, Emerald and Sandihalla. The Cinchona department has a hospital at Naduvattam. These hospitals and dispensaries mainly meant for the concerned departmental staff, also provide incidental medical relief to the tribal people whenever necessary and urgent.

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Perhaps the best service and medical facility is provided by the Nilgiri Adivasi Welfare Association. Its Secretary, Dr. Narasimhan, a well experienced L.I.M. doctor with his staff visits often tribal areas, mainly Kotas and Panias in an equipped Mobile Van (with built in surgical facilities) providing medical help at any hour. The Association is running two dispensaries at Kotagiri and Kunjappanai. The Pania tribal colony at Kayunni in Gudalur taluk also derives medical relief from the staff of Dr. Narasimhan. It is interesting to note that the Kotas are so much attached to the services of this doctor that they do not prefer medical help from any other source. The tribals prefer to wait at the clinic of Dr. Narasimhan for hours together rather than getting the relief from any other nearby hospital or doctor.

The Tamil Nadu Government has four mobile van dispensaries attached to the four development blocks. The mobile van dispensary visits once in a week, each tribal colony in their respective sub-centre, and render medical facilities. The following is the name of the block with the sub-centres under it :—

Name of Block	Name of Sub-centre
1. Ooty	1. Kadanadu 2. Ithalar 3. Doddakompai
2. Coonoor	1. Adigaratti 2. Hulikal 3. Edappalli
3. Gudalur	1. Cherambad 2. Devarshola 3. Uppathi
4. Kotagiri	1. Naduhatti 2. Tunneri 3. Kappatti

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There are four primary health centres attached with Family Welfare Units located in the following areas :

Name of the Block	Areas where the dispensary is located
1. Ooty	1. Thangad
	2. Vapanahalli
2. Coonoor	Ketti
3. Kotagiri	Nedugulla
4. Gudalur	Pantalur

The Panchayat Unions have established 42 maternity centres in the district. These centres are attached with the 4 blocks namely Ooty, Kotagiri, Coonoor and Gudalur. Health visitors (1 for Family Planning and 1 for General), maternity assistants and Ayahs are attached to these centres and they look after the needs of the population by visiting the areas concerned. Some private agencies in Devala surroundings, (Gudalur taluk) are engaged in providing incidental medical relief in the remote tribal pockets.

The list of Panchayat unions maternity centres are given below :

Ootacamund Block :

1. Ithalar	2. Doddacombai
3. Kadnadu	4. Kilkavatty
5. Bhavani	6. Koolkothorai
7. Kinnakorai	8. Thummanatty
9. Trichigudi	10. Ekoni
11. Sholur	12. Adashola

Kotagiri Block :

1. Naduhatty	2. Thuneri
3. Kappatti	4. Aggal

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Marital status of the tribes on the basis of 1962 census :

(a) Age Group 0 to 14 years

S. No	Name of the tribe	Married		Unmarried		Widowed		Divorced or separated		Total		Total of Col. 7
1.	2.	3.		4.		5.		6.		7.		8.
		M	F	M	F	M	F	M	F	M	F	
1.	Toda	—	2	157	140	—	—	—	—	157	142	299
2.	Kota	—	4	187	106	—	—	—	—	187	110	297
3.	Irula	—	11	136	129	—	—	—	—	136	140	270
4.	Pania	—	2	1141	941	—	—	—	1	1141	944	2085
5.	Kurumba	—	—	279	239	—	—	—	—	279	239	518
6.	Kattunayaka	—	11	136	129	—	—	—	—	136	140	270

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(b) Age group 15 to 44 years :

S. No.	Name of the tribe	Married		Unmarried		Widowed		Divorced or separated		Total		Total of Col. 7
1.	2.	3.		4.		5.		6.		7.		8.
		M	F	M	F	M	F	M	F	M	F	
1.	Toda	88	130	40	13	12	6	3	—	143	149	292
2.	Kota	122	164	30	9	8	2	8	7	172	182	354
3.	Irulas	682	887	222	96	29	34	13	17	946	1034	1980
4.	Pania	713	908	196	101	17	46	22	31	948	1086	2034
5.	Kurumba	130	233	68	31	17	9	8	4	223	277	500
6.	Kattunayaka	85	132	29	12	—	6	3	2	117	152	269

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Educational, marital status, occupation, general habits and diet aspects as observed and recorded by the party :

Tribe : Toda

Place of observation : **Tarachalmund and Nirgachalmund**

TABLE—I

Educational status in relation to age range and sex.

Age range	Sex	Total	Educational status 0	1	2	3	4	5	9	Remarks
0 years to 14 years	Male	21	4	10	7	—	—	—	—	
	Female	5	—	3	1	—	1	—	—	
15 years to 30 years	Male	10	—	2	1	1	6	—	—	
	Female	12	—	4	4	3	1	—	—	
31 years to 45 years	Male	3	—	1	1	1	—	—	—	
	Female	2	—	2	—	—	—	—	—	
46 years and above	Male	3	—	3	—	—	—	—	—	
	Female	4	—	2	1	1	—	—	—	

Note : 0=Children aged upto 1 year ; 1=Illiterate ; 2=Semi-illiterate ; 3=Primary School; 4=Middle School ; 5=High School ; 9=Higher or technical education.

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TABLE—2

Marital status and occupation in relation to age and sex :

Age range	Sex	Total	Marital status 1	2	3	9	Occupation 00	01	02	03	04	05	06	07	08	09	10	11	12	99
0 years to 14 years	Male	21	—	21	—	—	12	—	—	—	—	—	—	—	—	—	5	—	—	4
	Female	5	—	5		—	3	—	—	—	—	—	—	—	—	—	2	—	—	—
15 years to 30 years	Male	10	7	3	—	—	—	3	—	—	—	—	—	6	—	—	—	—	—	1
	Female	12	10	1	1	—	—	—	—	—	—	—	—	—	—	—	—	10	—	2
31 years to 45 years	Male	3	2	—	—	1	—	2	—	—	—	—	—	—	—	—	—	1	—	—
	Female	2	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—
46 years to above	Male	3	3	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
	Female	4	2	—	2	—	1	—	—	—	—	—	—	—	—	—	—	2	—	—

Note : 1=Married ; 2=Unmarried ; 3=Widowed ; 4=Divorced or separated ; 00=Children aged upto 6 years and men and women after 60 years ; 01=Landholder ; 02=Land tenant ; 03=Agricultural labourer ; 04=Unskilled labourer ; 05=Lower duties ; 06=Artisan ; 07=Business ; 08=Junior executive ; 09=Senior executive ; 10=Student; 11=Housewife ; 12=Unemployed ; 99=Others.

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TABLE—3

Habits and diet in relation to age and sex :

Age range	Sex	Total	Habits 00	01	02	03	09	10	16	24	Diet 1	2	9
0 years to 14 years	Male	21	21	—	—	—	—	—	—	—	21	—	—
	Female	5	5	—	—	—	—	—	—	—	5	—	—
15 years to 30 years	Male	10	3	1	—	3	—	2	—	1	10	—	—
	Female	12	6	6	—	—	—	—	—	—	12	—	—
31 years to 45 years	Male	3	—	—	—	—	—	2	1	—	3	—	—
	Female	2	—	1	1	—	—	—	—	—	2	—	—
46 years and above	Male	3	—	1	—	1	—	1	—	—	3	—	—
	Female	4	—	3	—	—	1	—	—	—	4	—	—

Note :
00=None ; 01=Tobacco ; 02=Snuff ; 03=Smoking ; 09=Tobacco+Snuff ; 10=Tobacco+Smoking ; 16=Snuff+Smoking ; 24=Smoking+Alcohol ; 1=Vegetarian ; 2=Non-vegetarian ; 9=Vegetarian and eggs.

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TABLE—4

Prakrithi in relation to age and sex :

Age	Sex	Total	Prakrithi						
			1	2	3	4	5	6	9
0 years to	Male	21	—	—	—	6	12	3	—
14 years	Female	5	—	—	—	1	4	—	—
15 years to	Male	10	—	—	—	4	6	—	—
30 years	Female	12	—	—	—	2	10	—	—
31 years to	Male	3	—	—	—	2	1	—	—
45 years	Female	2	—	—	—	—	2	—	—
46 years and	Male	3	—	—	—	1	2	—	—
above	Female	4	—	—	—	2	2	—	—

Note : 1=Vata; 2=Pitta; 3=Kapha; 4=Vatapitta; 5=Vatakapha; 6=Pittakapha; 9=Tridoshaja.

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Tribe : **Kota**

Place of observation : Trichiguli and Koliimalai

TABLE—5

Educational status in relation to age range and sex :

Age	Sex	Total	Educational status							Remarks
			0	1	2	3	4	5	9	
0 years to	Male	13	2	1	6	2	2	—	—	
14 years	Female	11	2	—	6	3	—	—	—	
15 years to	Male	9	—	1	—	1	4	3	—	
30 years	Female	8	—	—	2	1	5	—	—	
31 years to	Male	3	—	—	2	1	—	—	—	
45 years	Female	5	—	3	—	2	—	—	—	
46 years and	Male	8	—	3	—	4	—	—	1	
above	Female	7	—	6	1	—	—	—	—	

Note : 0=Children aged upto 1 year; 1=Illiterate; 2=Semi-illiterate; 3=Primary School; 4=Middle School; 5=High School; 9=Higher or technical education.

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TABLE—6

Marital status and occupation in relation to age and sex :

Age range	Sex	Total	Marital status				Occupation													
			1	2	3	9	00	01	02	03	04	05	06	07	08	09	10	11	12	99
0 years to 14 years	Male	13	—	13	—	—	3	—	—	—	—	—	—	—	—	—	10	—	—	—
	Female	11	—	11	—	—	3	—	—	1	—	—	—	—	—	1	6	—	—	1
15 years to 30 years	Male	9	4	5	—	—	—	1	2	2	—	1	—	—	—	—	1	—	1	1
	Female	8	3	5	—	—	—	—	—	—	—	1	—	—	—	—	—	2	3	2
31 years to 45 years	Male	3	3	—	—	—	—	2	1	—	—	—	—	—	—	—	—	—	—	—
	Female	5	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	—	—
46 years and above	Male	8	7	—	1	—	—	5	2	—	1	—	—	—	—	—	—	—	—	—
	Female	7	3	—	4	—	3	—	—	—	—	—	—	—	—	—	—	4	—	—

Note : 1=Married; 2=Unmarried; 3=Widowed; 9=Divorced or separated; 00=Children upto 6 years; 01=Landholder; 02=Land tenant; 03=Agricultural labourer; 04=Un-skilled labour; 05=Lower duties; 06=Artisan; 07=Business; 08=Junior executive; 09=Senior executive; 10=Student; 11=Housewife; 12=Unemployed; 99=Others.

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Table—7

Habits and diet in relation to age and sex :

Age range	Sex	Total	Habits 00	01	03	07	15	45	46	02	Diet 1	2	9
0 years to	Male	13	13	—	—	—	—	—	—	—	4	9	—
14 years	Female	11	11	—	—	—	—	—	—	—	4	7	—
15 years to	Male	9	7	—	—	—	—	2	—	—	1	7	1
30 years	Female	8	7	1	—	—	—	—	—	—	4	4	—
31 years to	Male	3	1	—	2	—	—	—	—	—	1	2	—
45 years	Female	5	3	2	—	—	—	—	—	—	4	1	—
46 years and	Male	8	—	—	1	3	—	—	4	—	4	4	—
above	Female	7	1	3	—	—	2	—	—	1	4	3	—

Note : 00=None; 01=Tobacco; 03=Smoking; 07=Opium ; 08=Others; 15=Tobacco+others; 45=Tabacco+Smoking+Alcohol; 46=Tobacco+Smoking+Opium; 1=Vegetarian; 2=Non-vegetarian; 9=Vegetarian and/or eggs.

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TABLE—8

Prakrithi in relation to age and sex :

Age range	Sex	Total	Prakrithi 1	2	3	4	5	6	9
0 years to 14 years	Male	13	—	—	—	5	8		
	Female	11	—	—	—	5	6		
15 years to 30 years	Male	9	—	—	—	5	4		
	Female	8	—	—	—	2	6		
31 years to 45 years	Male	3	—	—	—	1	2		
	Female	5	—	—	—	1	4		
46 years and above	Male	8	—	—	—	4	4		
	Female	7	—	—	—	2	5		

Note : 1=Vata; 2=Pitta; 3=Kapha; 4=Vatapitta; 5=Vatakapha; 6=Pittakapha; 9=Tridoshaja.

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Tribe : Irulas

Place of observation : Valzhathottam, Anaikkatti and Mavinahalla.

TABLE—9

Educational status in relation to age and sex :

Age range	Sex	Total	Educational status							Remarks
			0	1	2	3	4	5	9	
0 years to 14 years	Male	13	—	5	5	3	—	—	—	
	Female	10	3	2	5	—	—	—	—	
15 years to 30 years	Male	23	—	3	10	6	3	1	—	
	Female	10	—	4	5	1	—	—	—	
31 years to 45 years	Male	3	—	2	1	—	—	—	—	
	Female	7	—	7	—	—	—	—	—	
46 years and above	Male	8	—	6	2	—	—	—	—	
	Female	3	—	3	—	—	—	—	—	

Note : 0=Children upto one year; 1=Illiterate; 2=Semi-illiterate; 3=Primary school; 4=Middle school; 5=High School; 9=Higher or technical education.

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TABLE—10

Marital status and occupation in relation to age and sex :

Age range	Sex	Total	Marital status				Occupation													
			1	2	3	9	00	01	02	03	04	05	06	07	08	09	10	11	22	99
0 years to 14 years	Male	13	—	13	—	—	2	—	—	—	3	—	—	—	—	—	7	—	—	1
	Female	10	—	10	—	—	5	—	—	—	—	—	—	—	—	—	5	—	—	—
15 years to 30 years	Male	23	8	15	—	—	—	—	2	9	8	1	—	—	—	—	3	—	—	—
	Female	10	8	1	—	1	—	—	—	—	—	—	—	—	—	—	—	5	4	1
31 years to 45 years	Male	3	2	1	—	—	—	—	1	1	—	1	—	—	—	—	—	—	—	—
	Female	7	5	—	1	1	—	—	—	—	3	—	—	—	—	—	2	—	—	2
46 years and above	Male	8	5	—	3	—	2	—	2	1	3	—	—	—	—	—	—	—	—	—
	Female	3	1	—	2	—	1	—	—	—	—	—	—	—	—	—	—	1	—	1

Note :—1=Married; 2=Unmarried; 3=Widowed; 4=Divorced or separated; 00=Children aged upto 6 years and men and women aged after 60 years; 01=Landholder; 02=Land tenant; 03=Agricultural labourer; 04=Unskilled labourer; 05=Lower duties; 06=Artisan; 07=Business; 08=Junior executive; 09=Senior executive; 10=Student; 11=Housewife; 12=Unemployed; 99=Others

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TABLE—11

Habits and diet in relation to age and sex :

Age range	Sex	Total	Habits							Diet		
			00	01	02	03	15	24	45	1	2	9
0 years to 14 years	Male	13	12	—	—	1	—	—	—	—	13	—
	Female	10	10	—	—	—	—	—	—	2	8	—
15 years to 30 years	Male	23	6	1	—	11	—	2	3	—	23	—
	Female	10	5	4	—	—	1	—	—	—	10	—
31 years to 45 years	Male	3	—	1	—	1	—	1	—	—	3	—
	Female	7	—	2	1	—	4	—	—	—	7	—
46 years and above	Male	8	—	3	—	1	1	1	2	—	8	—
	Female	3	—	2	—	—	1	—	—	—	3	—

Note :—00=None; 01=Tobacco; 02=Snuff; 03=Smoking; 15=Tobacco+others; 24=Smoking+Alcohol; 45=Tobacco+Smoking+Alcohol; 1=Vegetarian; 2=Non-vegetarian; 9=Vegetarian and/or eggs.

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TABLE—12

Prakriti in relation to age and sex :

Age range	Sex	Total	Prakriti 1	2	3	4	5	6	9
0 years to 14 years	Male	13	—	—	—	11	2	—	—
	Female	10	—	—	—	4	6	—	—
15 years to 30 years	Male	23	—	—	—	19	4	—	—
	Female	10	—	—	—	8	2	—	—
31 years to 45 years	Male	3	—	—	—	2	1	—	—
	Female	7	—	—	—	4	3	—	—
46 years and above	Male	8	—	—	—	6	2	—	—
	Female	3	—	—	—	2	1	—	—

Note :—1=Vata; 2=Pitta; 3=Kapha; 4=Vatapitta; 5=Vatakapha; 6=Pittakapha; 9=Tridoshaja.

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Tribe ; Paniya
Place of observation : Erumad, Kayunni and Nellikandi (Nadugani).

TABLE—13

Educational status in relation to age range and sex :

Age range	Sex	Total	Educational status							Remarks
			0	1	2	3	4	5	9	
0 years to	Male	18	3	11	2	2	—	—	—	
14 years	Female	18	3	12	3	—	—	—	—	
15 years to	Male	19	—	11	5	3	—	—	—	
30 years	Female	23	—	23	—	—	—	—	—	
31 years to	Male	6	—	5	1	—	—	—	—	
45 years	Female	9	—	9	—	—	—	—	—	
46 years and	Male	10	—	10	—	—	—	—	—	
above	Female	5	—	5	—	—	—	—	—	

Note :—0=Children aged upto 6 years; 1=Illiterate; 2=Semi-illiterate; 3=Primary school; 4=Middle school; 5=High school; 9=Higher or technical education.

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TABLE—14

Marital status and occupation in relation to age and sex :

Age range	Sex	Total	Marital status				Occupation													
			1	2	3	9	00	01	02	03	04	05	06	07	08	09	10	11	12	99
0 years to 14 years	Male	18	—	18	—	—	10	—	—	—	—	—	—	—	—	—	2	—	—	6
	Female	18	—	18	—	—	10	—	—	—	—	—	—	—	—	—	2	—	—	6
15 years to 30 years	Male	19	12	7	—	—	—	—	—	14	5	—	—	—	—	—	—	—	—	—
	Female	23	15	3	—	5	—	—	—	—	—	—	—	—	—	—	—	10	—	13
31 years to 45 years	Male	6	6	—	—	—	—	—	—	2	4	—	—	—	—	—	—	—	—	—
	Female	9	8	—	—	1	—	—	—	1	1	—	—	—	—	—	—	2	—	5
46 years and above	Male	10	8	—	2	—	—	—	1	2	7	—	—	—	—	—	—	—	—	—
	Female	5	4	—	1	—	2	—	—	—	—	—	—	—	—	—	—	2	—	1

Note :—1=Married; 2=Unmarried; 3=Widowed; 9=Divorced or separated; 00=Children aged upto 6 years and men and women after 60 years; 01=Landholder; 02=Land tenant; 03=Agricultural labourer; 04=Unskilled labourer; 05=Lower duties; 06=Artisan; 07=Business; 08=Junior executive; 09=Senior executive; 10=Student; 11=Housewife; 12=Unemployed; 99=Others.

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TABLE—15

Habits and diet in relation to age and sex :

Age range	Sex	Total	Habits								Diet		
			00	01	03	06	13	15	24	45	1	2	9
0 years to	Male	18	17	—	1	-·	—	—	—	—	3	15	—
14 years	Female	18	18	—	—	—	—	—	—	—	3	15	—
15 years to	Male	19	1	13	—	—	—	—	3	2	—	19	—
30 years	Female	23	3	20	—	—	—	—	—	—	—	23	—
31 years to	Male	6	—	—	1	1	—	—	4	—	—	6	—
45 years	Female	9	1	8	—	—	—	—	—	—	—	9	—
46 years and	Male	10	—	—	—	2	2	1	2	3	—	10	—
above	Female	5	—	5	—	—	—	—	—	—	—	5	—

Note :—00=None; 01=Tobacco; 03=Smoking; 06=Alcohol; 13=Tobacco+Alcohol; 15=Tobacco+others; 24=Smoking+Alcohol; 45=Tobacco+Smoking+Alcohol; 1=Vegetarian; 2=Non-vegetarian; 9=Vegetarian and/or eggs.

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TABLE—16

Prakriti in relation to age and sex :

Age range	Sex	Total	Prakriti 1	2	3	4	5	6	9
0 years to	Male	18	—	—	—	5	13	—	—
14 years	Female	18	—	—	—	7	11	—	—
15 years to	Male	19	—	—	—	18	1	—	—
30 years	Female	23	—	—	—	7	16	-	—
31 years to	Male	6	—	—	—	3	3	—	—
45 years	Female	9	—	—	—	3	6	—	—
46 years and	Male	10	—	—	—	9	1	—	—
above	Female	5	—	—	—	4	1	—	—

Note :—1=Vata; 2=Pitta; 3=Kapha; 4=Vatapitta; 5=Vatakapha; 6=Pittakapha; 9=Tridoshaja.

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TABLE—17

Tribe : Kurumba

Place of observation : Theppaekkadu, Nedugoikompai and Kargudi.

Educational status in relation to age range and sex :

Age range	Sex	Total	Educational status							Remarks
			0	1	2	3	4	5	9	
0 years to 14 years	Male	18	4	8	5	1	—	—	—	
	Female	12	3	5	3	1	—	—	—	
15 years to 30 years	Male	12	—	1	2	7	1	1	—	
	Female	11	—	9	—	2	—	—	—	
31 years to 45 years	Male	7	—	2	2	2	1	—	—	
	Female	4	—	4	—	—	—	—	—	
46 years and above	Male	6	—	4	1	1	—	—	—	
	Female	5	—	5	—	—	—	—	—	

Note :—0=Children upto 1 year; 1=Illiterate; 2=Semi-illiterate; 3=Primary school; 4=Middle school; 5=High school; 9=Higher or technical education.

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TABLE—18

Marital status and occupation in relation to age and sex :

Age range	Sex	Total status	Marital				Occupation													
			1	2	3	9	00	01	02	03	04	05	06	07	08	09	10	11	12	99
0 years to 14 years	Male	18	—	18	—	—	12	—	—	—	2	—	—	—	—	—	4	—	—	—
	Female	12	—	12	—	—	4	—	—	—	—	—	—	—	—	—	4	—	—	4
15 years to 30 years	Male	12	5	6	1	—	—	—	—	4	3	5	—	—	—	—	—	—	—	—
	Female	11	8	3	—	—	—	—	—	2	—	—	—	—	—	1	5	—	—	3
31 years to 45 years	Male	7	4	2	1	—	—	—	—	4	2	—	—	—	—	—	—	—	—	1
	Female	4	3	—	1	—	—	—	—	1	—	—	—	—	—	—	—	2	—	1
46 years and above	Male	6	5	—	1	—	1	1	—	—	1	1	—	—	—	—	—	—	—	2
	Female	5	2	—	3	—	1	—	—	—	—	—	—	—	—	—	—	2	—	2

Note : 1=Married; 2=Unmarried; 3=Widowed; 9=Divorced or separated; 00=Children aged upto 6 years and men and women after 60 years; 01=Landholder; 02=Land tenant; 03=Agricultural labourer; 04=Unskilled labourer; 05=Lower duties; 06=Artisan; 07=Business; 08=Junior executive; 09=Senior executive; 10=Student; 11=Housewife; 12=Unemployed; 99=Others.

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TABLE—19

Habits and diet in relation to age and sex :

Age range	Sex	Total	Habits								Diet		
			00	01	03	13	15	24	45	93	1	2	9
0 years to	Male	18	18	—	—	—	—	—	—	—	4	14	—
14 years	Female	12	11	1	—	—	—	—	—	—	3	9	—
15 years to	Male	12	3	—	4	1	—	2	2	—	12	—	—
30 years	Female	11	4	4	—	—	3	—	—	—	11	—	—
31 years to	Male	7	2	—	—	2	—	1	1	1	7	—	—
45 years	Female	4	—	2	—	—	2	—	—	—	4	—	—
46 years and	Male	6	3	—	—	3	—	—	—	—	6	—	—
above	Female	5	1	—	—	—	4	—	—	—	5	—	—

Note : 00=None; 01=Tobacco; 03=Smoking; 13=Tobacco+Alcohol; 15=Tobacco+others; 24=Smoking+Alcohol; 45=Tobacco+Smoking+Alcohol; 93=Smoking+Alcohol+Ganja +Tobacco; 1=Vegetarian; 2=Non-vegetarian; 9=Vegetarian and/or eggs.

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TABLE—20

Prakriti in relation to age and sex :

Age range	Sex	Total	Prakriti 1	2	3	4	5	6	9
0 year to 14 years	Male	18	—	—	—	5	13	—	—
	Female	12	—	—	—	4	8	—	—
15 years to 30 years	Male	12	—	—	—	9	3	—	—
	Female	11	—	—	—	4	7	—	—
31 years to 45 years	Male	7	—	—	—	5	2	—	—
	Female	4	—	—	—	2	2	—	—
46 years and above	Male	6	—	—	—	6	—	—	—
	Female	5	—	—	—	4	1	—	—

Note : 1=Vata; 2=Pitta; 3=Kapha; 4=Vatapitta; 5=Vatakapha; 6=Pittakapha; 9=Tridoshaja.

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Tribe : Mullukurumbas
Place of observation : Nedungoda

TABLE—21

Educational status in relation to age range and sex :

Age range	Sex	Total	Educational status							Remarks
			0	1	2	3	4	5	9	
0 year to 14 years	Male	9	2	2	—	4	1	—	—	
	Female	9	1	5	2	1	—	—	—	
15 years to 30 years	Male	4	—	1	—	3	—	—	—	
	Female	10	—	6	—	4	—	—	—	
31 years to 45 years	Male	4	—	3	1	—	—	—	—	
	Female	2	—	2	—	—	—	—	—	
46 years and above	Male	4	—	4	—	—	—	—	—	
	Female	3	—	3	—	—	—	—	—	

Note : 0=Children aged upto 1 year; 1=Illiterate; 2=Semi-illiterate; 3=Primary school; 4=Middle school; 5=High school; 9=Higher or technical education.

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TABLE—22

Marital status and occupation in relation to age and sex :

Age range	Sex	Total	Marital status				Occupation													
			1	2	3	9	00	01	02	03	04	05	06	07	08	09	10	11	12	99
0 year to 14 years	Male	9	—	9	—	—	4	—	—	—	—	—	—	—	—	—	5	—	—	—
	Female	9	—	9	—	—	6	—	—	—	—	—	—	—	—	—	3	—	—	—
15 years to 30 years	Male	4	1	3	—	—	—	—	—	—	4	—	—	—	—	—	—	—	—	—
	Female	10	3	7	—	—	—	—	—	3	3	—	—	—	—	—	—	4	—	—
31 years to 45 years	Male	4	4	—	—	—	—	—	—	2	2	—	—	—	—	—	—	—	—	—
	Female	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1
46 years and above	Male	4	3	—	1	—	—	4	—	—	—	—	—	—	—	—	—	—	—	—
	Female	3	2	—	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—	2

Note : 1=Married; 2=Unmarried; 3=Widowed; 9=Divorced or separated; 00=Children aged upto 6 years and men and women after 60 years; 01=Landholder; 02=Land tenant; 03=Agricultural labourer; 04=Unskilled labourer; 05=Lower duties; 6=Artisan; 07=Business; 08=Junior executive; 09=Senior executive; 10=Student; 11=Housewife; 12=Unemployed; 99=Others.

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TABLE—23

Habits and diet in relation to age and sex :

Age range	Sex	Total	Habits							Diet		
			00	01	03	06	08	15	24	1	2	9
0 year to	Male	9	9	—	—	—	—	—	—	2	7	—
14 years	Female	9	9	—	—	—	—	—	—	1	8	—
15 years to	Male	4	1	—	1	—	—	—	2	4	—	—
30 years	Female	10	6	—	—	—	3	1	—	10	—	—
31 years to	Male	4	—	—	1	1	—	—	2	4	—	—
45 years	Female	2	—	—	—	—	—	2	—	2	—	—
46 years and	Male	4	—	2	—	—	—	1	1	4	—	—
above	Female	3	—	—	—	—	—	3	—	3	—	—

Note : 00=None; 01=Tobacco; 03=Smoking; 06=Alcohol; 08=Others (Betal leaves); 15=Tobacco+others; 24=Smoking+alcohol; 1=Vegetarian; 2=Non-vegetarian; 9=Vegetarian and/or eggs

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TABLE—24

Prakriti in relation to age and sex :

Age range	Sex	Total	Prakriti						
			1	2	3	4	5	6	9
0 year to 14 years	Male	9	—	—	—	6	2	1	—
	Female	9	—	—	—	4	5	—	—
15 years to 30 years	Male	4	—	—	—	3	1	—	—
	Female	10	—	—	—	4	6	—	—
31 years to 45 years	Male	4	—	—	—	2	2	—	—
	Female	2	—	—	—	2	—	—	—
46 years and above	Male	4	—	—	—	1	3	—	—
	Female	3	—	—	—	1	2	—	—

Note : 1=Vata; 2=Pitta; 3=Kapha; 4=Vatapitta; 5=Vatakapha; 6=Pittakapha; 9=Tridoshaja.

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Tribe : Kattunayakas

Place of observation : Theppaekkadu and Kayunni (Near Kappala School).

TABLE—25

Educational status in relation to age range and sex :

Age range	Sex	Total	Educational status							Remarks
			0	1	2	3	4	5	9	
0 year to 14 years	Male	6	1	4	—	1	—	—	—	
	Female	4	1	2	—	1	—	—	—	
15 years to 30 years	Male	6	—	2	4	—	—	—	—	
	Female	8	—	8	—	—	—	—	—	
31 years to 45 years	Male	2	—	2	—	—	—	—	—	
	Female	2	—	2	—	—	—	—	—	
46 years and above	Male	3	—	2	—	—	—	—	—	
	Female	1	—	1	—	—	—	—	—	

Note : 0=Children aged upto 1 year; 1=Illiterate; 2=Semi-illiterate; 3=Primary school; 4=Middle school; 5=High school; 9=Higher or technical education.

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TABLE 26

Marital status and occupation in relation to age and sex :

Age range	Sex	Total	Marital status				Occupation													
			1	2	3	9	00	01	02	03	04	05	06	07	08	09	10	11	12	99
0 year to	Male	6	—	6	—	—	5	—	—	—	—	—	—	—	—	—	1	—	—	—
14 years	Female	4	—	4	—	—	3	—	—	—	—	—	—	—	—	—	1	—	—	—
15 years to	Male	6	5	1	—	—	—	—	—	—	4	—	—	—	—	—	—	—	—	2
30 years	Female	8	7	1	—	—	—	—	—	—	1	—	—	—	—	—	—	6	—	1
31 years to	Male	2	2	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—
45 years	Female	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—
46 years and	Male	3	2	—	1	—	—	—	—	—	2	—	—	—	—	—	—	—	—	1
above	Female	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1

Note : 1=Married; 2=Unmarried; 3=Widowed; 9=Divorced or separated; 00=Children aged upto 6 years and men and women after 60 years; 01=Landholder; 02=Land tenant; 03=Agricultural labourer; 04=Unskilled labourer; 05=Lower duties; 06=Artisan; 07=Business; 08=Junior executive; 09=Senior executive; 10=Student; 11=Housewife; 12=Unemployed; 99=Others.

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TABLE—27

Habits and diet in relation to age and sex :

Age range	Sex	Total	Habits						Diet		
			00	01	02	03	24	25	1	2	9
0 year to	Male	6	6	—	—	—	—	—	1	5	—
14 years	Female	4	4	—	—	—	—	—	1	3	—
15 years to	Male	6	—	—	—	5	1	—	—	6	—
30 years	Female	8	1	7	—	—	—	—	—	8	—
31 years to	Male	2	—	—	—	—	2	—	—	2	—
45 years	Female	2	—	2	—	—	—	—	—	2	—
46 years and	Male	3	—	—	—	—	1	2	—	3	—
above	Female	1	—	1	—	—	—	—	—	1	—

Note : 00=None; 01=Tobacco; 02=Snuff; 03=Smoking; 24=Smoking+Alcohol; 25=Tobacco +Smoking+Alcohol; 1=Vegetarian; 2=Non-vegetarian; 9=Vegetarian and/or eggs.

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TABLE—28

Prakriti in relation to age and sex :

Age range	Sex	Total	Prakriti 1	2	3	4	5	6	9
0 year to 14 years	Male	6	—	—	—	4	2	—	—
	Female	4	—	—	—	1	3	—	—
15 years 30 years	Male	6	—	—	—	6	—	—	—
	Female	8	—	—	—	1	7	—	—
31 years 45 years	Male	2	—	—	—	2	—	—	—
	Female	2	—	—	—	2	—	—	—
46 years and above	Male	3	—	—	—	3	—	—	—
	Female	1	—	—	—	1	—	—	—

Note :—1=Vata; 2=Pitta; 3=Kapha; 4=Vatapitta; 5=Vatakapha; 6=Pittakapha; 7=Tridoshaja.

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TABLE—29

(i) Per capita income per month of different tribes as observed and recorded by the party :

S.No.	Name of Tribe	Per capita income per month (in rupees)		
		Lowest	Highest	Average
1.	Toda	30	100	60
2.	Kota	30	120	80
3.	Irula	20	50	30
4.	Pania	20	60	40
5.	Kurumba	10	90	20
6.	Kattunayaka	20	60	40

Note : Average : (Income per capita per month of an individual in a family, total family members x families of the tribe in the village, divided by total number of individuals of all the villages of the tribe).

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(f) Prevalent disease, food and health habits as observed and recorded by the party :

A total number of 213 tribal people were given incidental medical relief. The tribe-wise details are as follows :

Name of the tribe	Total No.
Toda	19
Kota	106
Irula	28
Pania	26
Kurumba	17
Mullu kurumba	13
Kattunayaka	4

The tribals, other than Todas and Kotas hesitated to avail the medical relief because they believe that the on set of the disease in tribal society is caused by hostile spirits, ghosts of the dead or due to breach of some taboos. What is spiritually caused must be spiritually cured. Hence they do not prefer any type of medical relief.

The following prevalent disease were observed and recorded tribe-wise during the course of providing incidental medical relief :

Toda :

1. *Udarashoola* 2. *Raktapitta*
3. *Tamakaswasa* 4. *Pandu*
5. *Krimi* 6. *Sirashoola*
7. *Jalasrava* 8. *Dantashoola*
9. *Kasa* 10. *Ajeerna*
11. *Jwara* 12. *Netrapaka*
13. *Pratishyaya* 14. *Grahani*
15. *Pama*

Kota :

1. *Jwara* 2. *Hicca*
3. *Soumyarbuda* 4. *Pratishyaya*
5. *Switra* 6. *Pravahika*

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	7. *Kasa*	8. *Hridroga*
	9. *Atisara*	10. *Tamakaswasa*
	11. *Netrashoola*	12. *Vicharchika*
	13. *Grahani*	14. *Krimi*
	15. *Udarashoola*	16. *Pandu*
	17. *Pakshavadha*	18. *Amalapitta*
	19. *Ajeerna*	20. *Sirasoola*
	21. *Atimootra*	22. *Vyanga*
	23. *Amavata*	24. *Pangu*
	25. *Balasosha*	26. *Pama*
	27. *Swetapradara*	28. *Dantashoola*
	29. *Raktachapa*	
Irula :	1. *Pandu*	2. *Tamakaswasa*
	3. *Vatavikar*	4. *Pama*
	5. *Grahani*	6. *Kasa*
	7. *Sirashoola.*	
Pania :	1. *Kasa*	2. *Hriswajadya*
	3. *Jwara*	4 *Shirashoola*
	5. *Pandu*	6. *Pama*
	7. *Vatarakta*	8. *Udarashoola*
	9. *Tamakaswasa.*	
Kurumba :	1. *Kotha*	2. *Jwara*
	3. *Kasa*	4. *Grahani*
	5. *Karnashoola*	6. *Vatavikara*
	7. *Krimi*	8. *Pandu*
	9. *Apasmara*	10. *Udarashoola*
Kattunayaka :	1. *Kampavata*	2. *Swetapradara*
	3. *Pandu*	

Cases of veneral diseases and infantile tuberculosis are also reported to be occuring among the tribals. The sickle cell anaemia among the Irula tribe seems to be very much prevalent and detailed investigations are carried out by Dr. Narasimhan with the collaboration of some Australian

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doctors. Dysentery is more common during summer months. It was stated by Dr. Narasimhan that the blood group 'A' is very rare among the Panias.

Health habits : All the tribes accept the Todas are unclean and unhygenic. A few Kota colonies are kept clean nowadays. In some areas it was observed that the tribals use contaminated and polluted water. In some interior areas the streams and tanks are the main sources of drinking water. During monsoon the water will be muddy and even without filtering it is used. During summer, when the river or tank dries up water is obtained by digging into the soil. From the same pools, cattle and other animals also obtain water. Due to this vast contamination, the tribals are affected with dysentery, diarrhoea and other diseases. Most of the tribals do not take bath regularly, clean their mouth properly. Their houses are dirty. The Todas used to apply butter all over the body before taking bath. Nowadays, they take oil bath. During the menstrual period the women in Kota tribes stay away for 3 days in a separate house. After child birth, they stay away in a separate house for 30 days.

(g) Welfare Associations rendering help to the tribals :

1. The Nilgiris Adivasi Welfare Association, Kotagiri :

The association is functioning since 30th May, 1958 with the following objectives :

(a) Medical relief
(b) Social and Economic Developments
(c) Rehabilitation
(d) Education

2. Sri Sarguru Sarva Samarsa Sangam, Coonoor :

This Sangam is working in the Coonoor area (Nilgiris district) for the welfare of scheduled tribes and other backward

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classes since past 55 years. It has 7 educational institutions. It has conducted Tribal Welfare Conferences for helping tribals to get employment in various government departments. It is also giving training in handicrafts such as cane work, weaving, tailoring etc.

3. The Servants of India Society (Madras Branch):

This society is running the Thakkar Bapa Gurukula for the Toda children at Nigrachalmund in Nilgiris for education upto 5th standard.

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MEDICAL CLAIMS / TABOOS

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The following medical claims could only be gathered :

1. Dog bite —The Todas tie a copper coin in the area of bite.

2. Head-ache —Panias do blood letting from the forehead.

In general, it may be said that the tribal people are not practising the hereditary knowledge in practising the traditional therapeutics. They are mostly depending upon the modern systems of medicine. Only a few old people remember what they were practising in the past.

A common belief prevails among the tribals that any breach or leaking of the taboos would result in some mishappening to the concerned. Hence it was difficult to extract the taboos in the limited time.

The Todas practise the following taboos medical-lore.

1. A group of people called *'Utpol'* or *'Utkorin'* (Praying people or people who do incantations) practise various taboos for the different diseases in the following way.

Headache : The *Utopl* places his hand on the head of the sufferer and in a hushed voice not audible to anyone including the patient chants the names of Gods followed by some incantations. The same is repeated with the names of snakes and other animals. After this, he flicks by his hand the corner of the cloaca of the patient first and the forehead afterwards If the person is sitting, he will ask him to move from the place a little and he himself moves a little away from the place of sitting. If the person is unable to sit and is lying down, the *Utpol* will ask him to change the position a little. This treatment is repeated for 1 or 2 days but never thrice because the ailment is supposed to be relieved within that period.

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Stomachache :

The *Utpol* places his hand on the belly of the sufferer and recites the names of Gods. This will be repeated by substituting the names of various trees and plants which are edible, like sugarcane, coconut, samai, rice, ragi, potato, chillies, pepper, mustard, etc. Afterwards the *Utpol* flicks the cloaca thrice, first against the ground and then against the belly of the sufferer followed by some incantations and the sufferer moves away a little from the original place. The names of flowers are also used since the Todas believe that worms are derived from eating honey and the honey from flowers. The flowers mentioned belong to the 4 groups :

(a) those of trees which bear edible roots
(b) those of trees or plants, parts of which are eaten
(c) those from which bees get honey
(d) those trees which give pungent substances like chillies and pepper

Other complaints attached to by the *Utpol* are discomforts like chestpain, diseases of children, snake bites, cut wounds etc.

It is a common belief among the Todas that misfortunes will be caused if any body says that the person is well dressed. It is also unlucky if any one sees a man while eating. Similarly, it is unlucky if any one says that a buffalo is milching much milk. According to the tribes one of the commonest effect of misfortune is indigestion. For this, the *Utpol* rubs the belly of the sufferer, holds the corner of the cloaca, strokes a little salt with a thorn of the plant called *Pathanmul* (*Solanum indicum* The thorn and some salt are put in the fire and the *Utpol* does some incantations, after which the salt is eaten by the sick.

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MEDICO-BOTANICAL SURVEY

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The methods employed for the survey work are as follows. The tribal pockets to be surveyed were selected in consultation with the Tribal Welfare Officer and other persons having knowledge on the tribals. The places were so chosen so that it would be possible to return to the camping places on the same day since the party depended upon public conveyance. After selecting the areas to be surveyed, enquiries were made to know the availability of any tribal leader for the particular area. If so, the help of that person was sought to approach the tribals; like one Mr. Muthikhen in Ooty, who is considered as the leader of the Toda tribes and who accompanied the party to the Toda munds. On reaching the tribal pockets, the officials connected with collecting data on health and socio-hygenic aspects visited as many houses as possible in the tribal pocket and in the course of providing the tribals incidental medical relief, gathered the maximum information possible and recorded them in a proforma prepared for the purpose wherever possible on health, diet, marital status, education and other socio-hygenic habits.

The members connected with botanical work made discussions with the village physician or headman if available as to the plants normally used for their routine ailments, edible plants if any. The village physician or a person with some knowledge of local plant was requested to accompany the party to the surrounding forests around the tribal pocket to collect plants and gather data on their utility, etc. Besides some plants which were thought to be important were also shown to him and enquired if the tribes made any specific use of them. Important plants unknown to the tribals but known to the party members were also collected. All attempts were made to gather the local names, folk-lore claims if any of the plants collected by refering the collections made to as many people in the tribal pocket as possible. Plants gathered on a day were processed into herbarium specimens on the same day on returning to the camping place.

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While the botanical unit was busy in the surrounding forests, the physician was collecting data in the colony regarding socio-hygenic, education, social status, and prevalent diseases. It was always attempted to provide medical relief to as many patients as possible. It may be mentioned here that while most of the tribals responded to the medical relief provided, the Kurumbas at Mavinahalla ran away immediately on noticing the team. Obviously, they were scared to notice the strangers. While the Todas and Kotas reveal some information, it was difficult to extract information from other tribals. Some tribals have the superstition that if the secret is revealed they may have to face some evil effects.

A total number of 287 field numbers of plants were collected; a total number of 93 folklore claims were gathered; a total number of 213 persons received incidental medical aid during the tour.

(b) Plants collected :

Sl. No.	Coll No.	Botanical Name	Local Name
1	2	3	4
Place of collection : Nirgachalmund			
1.	0701	*Senebiera didyma* Pers.	
2.	0702	*Euphorbia rothiana* Spreng.	
3.	0703	*Polygonum punctatum* Buch-Ham	
4.	0704	*Polygonum punctatum* Buch-Ham	
5.	0705	*Galium asperifolium* Wall.	*Kurbithor*
6	0706	*Smilax aspera* Linn.	*Parlsh*
7.	0707	*Gentiana pedicellata* Wall. var. *wightii* Kusn.	
8.	0708	*Taraxacum officinale* Wigg.	
9.	0709	*Spilanthes paniculata* Wall-ex-DC. (=*S. acmella* Cl.)	
10.	0710	*Leucas suffruticosa* Benth.	
11.	0711	*Swertia corymbosa* Wt.	*Karkaishalak*

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1	2	3	4
12.	0712	*Curculigo orchiodes* Gaertn.	
13.	0713	*Pimpinalla candolleana* Wt. & Arn.	
14.	0714	*Campanula fulgens* Wall.	*Palpustzh*
15.	0715	*Hedyotis stylosa* Br.	*Pitzob*
16.	0716	*Rubus ellipticus* Sm.	*Petz Kudtzthmi*
17.	0717	*Rubus rugosus* Sm. var. *thwaitessi* Foske.	*Aanmishl*
18.	0718	*Melothria mucronata* Cogn.	*Tenkulz*
19.	0719	*Rubus niveus* Thunb.	*Puthmulli*
20.	0720	*Tylophora iphisia* Dcne.	
21.	0721	*Leucas lanceaefolia* Desf.	*Madinitoora*
22.	0722	*Teucrium tomentosum* Heyne	*Kakkai*
23.	0723	*Mahonia leschenaultii* Tak.	
24.	0724	*Litsaea deccanensis* Gamb.	*Cape*
25.	0725	*Girardinia leschenaultiana* Dcne. (=*G. heterophylla* var. *palmata* Gaud.)	
26.	0726	*Euphorbia helioscopia* Linn.	
27.	0727	*Anotis monosperma* Benth & Hk.	
Place of collection : Tarachalmund			
28.	0728	*Arisaema leschenaultii* Bl.	*Kudashk*
29.	0729	*Satyrium nepalensis* Don.	*Salimisri*
30.	0730	*Nothapodytes foetida* (Wt.) Sleumer	*Kakoj*
31.	0731	*Dodonaea viscosa* Linn.	*Vallari*
32.	0732	*Phlebophyllum kunthianus* Nees (=*Strobilanthes kunthianus*)	
33.	0733	*Eriocaulon robustum* Steud.	
34.	0734	*Coleus barbatus* Benth.	
35.	0735	*Desmodium scalpe* DC.	
36.	0736	*Physalis peruviana* Linn.	
37.	0737	*Hypericum mysorense* Heyne	
38.	0738	*Drosera burmanni* Vahl.	
39.	0739	*Crotalaria formosa* Grah.	*Iragiz*
40.	0740	*Crotalaria* sp.	*Tivri*

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1	2	3	4
41.	0741	*Oxalis pubescens* H.B.K.	*Putz*
42.	0742	*Drosera peltata* Sm.	
Place of collection :		Tiruchikkady	
43.	0743	*Ageratum conyzoides* Linn.	*Nashchadi*
44.	0744	*Leucus linifolia* Desf.	*Kochaf*
45.	0745	*Siegesbeckia orientalis* Linn.	*Kannuchi*
46	0746	*Rubia cordifolia* Linn.	*Savalaskuz*
47.	0747	*Micromeria biflora* Benth.	*Mattashmaddu*
48.	0748	*Carissa paucinervia* A.DC.	*Vaser*
49.	0749	*Triumfetta rhomboidea* Jacq.	
50.	0750	*Cynoglossum furcatum* Wall.	*Gandutti*
51.	0751	*Argyreia nellygherya* Choisy	*Minizkuz*
52.	0752	*Gymnepetalum wightii* Wt. & Arn.	*Maddisniosh*
53.	0753	*Elaeocarpus oblongus* Gaertn	
54.	0754	*Bupleurum wightii* P.K. Mukh (=*B. mucronatum* Wt. & Arn.)	
55.	0755	*Polygonum chinense* Linn.	*Nadigese*
56.	0756	*Solanum maurianum* Scop. (=*Solanum auriculatum* Ait.)	
57.	0757	*Solanum sisymbrifolium* Lam.	
58.	0758	*Nicandra physaloides* Gaertn.	
59.	0759	*Phyllanthus gardnerianus* Baill.	
60.	0760	*Passiflora calcarata* Mast.	
Place of collection :		Koilimalai	
61.	0761	*Dregea volubilis* Benth. (=*Marsdenia volubilis* T. Cooks.)	
62.	0762	*Cynanchum callialata* Ham.	
63.	0763	*Eleaocarpus oblongus* Gaertn.	
64.	0764	*Rhodomyrtus tomentosa* Wt.	
65.	0765	*Cassia mimosoides* Linn.	
66.	0766	*Tanillus cuneatus* (Roth.) Danser (=*Loranthus cuneatus* Heyne)	
67.	0767	*Silene gallica* Will.	
68.	0768	*Triumfetta pilosa* Roth.	

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1	2	3	4
69.	0769	*Isonandra perrottetiana* Wt.	
70.	0770	*Verbena bonariensis* Linn.	
71.	0771	*Sophora glauca* Lesch.	
72.	0772	*Neolitsea scrobiculata* Gamb.	
Place of collection :		Nedugalcombay	
73.	0773	*Biophytum candolleanum* Wt.	
74.	0774	*Gymnosporia ovata* Laws.	
75.	0775	*Brachylepis nervosa* Wt. & Arn.	
76.	0776	*Polygala arillata* Ham.	
77.	0777	*Breynia rhamnoides* Muell-Arg.	
78.	0778	*Hydrocotyle javanica* Thunb.	
79.	0779	*Isonandra perrottetiana* Wt.	
80.	0780	*Heynea trijuga* Roxb.	
81.	0781	*Mallotus philippensis* Muell.-Arg.	
82.	0782	*Jasminum bignoniaceum* Wall.	
83.	0783	*Viscum ramosissimum* Wall.	
84.	0784	*Jasminum brevilobum* ADC.	
85.	0785	*Piper attenuatum* Buch-Ham.	
86.	0786	*Dumasia villosa* DC.	
87.	0787	*Knoxia sumatrensis* (Retz.) DC. (=*K corymbosa* Mill.)	
88.	0788	*Bupleurum wightii* P.K. Mukh.	
89.	0789	*Glycine javanica* Linn.	
90.	0790	*Allophyllus serratus* Radlk.	
91.	0791	*Dunbaria ferruginea* Wt. & Arn.	
92.	0792	*Macrosolen parasitius* (Linn.) Danser (=*Elytranthe loniceroides* Engl.)	
93.	0793	*Passiflora leschenaultii* DC.	
94.	0794	*Stephania japonica* Miers.	
95.	0795	*Asparagus laevissimus* Steud.	
96.	0796	*Cynanchum callialata* Ham.	
97.	0797	*Litsea floribunda* Gamb.	
98.	0798	*Passiflora edulis* Sims.	

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1	2	3	4
99.	0799	*Cassia laevigata* Wt. & Arn.	
100.	0800	*Phyllanthus gardnerianus* Baill	
Place of collection : Mavinahalla, Masinagudi			
101.	2101	*Gymnosporia montana* Benth.	
102.	2102	*Anogeissus latifolia* Wall	
103.	2103	*Acalypha alnifolia* Kl.	
104.	2104	*Tribulus terrestris* Linn.	
105.	2105	*Pergularia daemia (*Forsk.) Choisy. (=*Daemia extensa* R. Br.)	
106.	2106	*Cardiospermum canenscens* Wall.	
107.	2107	*Aerva lanata* Juss.	
108.	2108	*Diospyros montana* Roxb.	
109.	2109	*Dendrophthoe falcata* (Linn. f) Ethinsh.	
110	2110	*Ziziphus oenoplia* Mill.	
111.	2111	*Ziziphus xylopyrus* Will.	
112.	2112	*Pterolobium indicum* A. Rich.	
113.	2113	*Xeromphis spinosa* (Thunb.) Keay. (=*Randia brandisii* Gamb)	
114.	2114	*Scutia circumcissa* (Linn. f.) Druce. (=*Scutia myrtina* Kurz)	
115.	2115	*Indigofera glandulosa* Will.	
116.	2116	*Trichodesma indicum* R. Br.	
117.	2117	*Sarcostemma brunonianum* Wt. & Arn.	
118.	2118	*Indigofera glandulosa* Willd.	
119.	2119	*I tinctoria* Linn.	
120.	2120	*Santalum album* Linn.	
121.	2121	*Boerhaavia chinensis* (Burn. f.) Druce (=*B. repanda* Willd.)	
122.	2122	*Grewia hirsuta* Vahl.	
123.	2123	*Secamone emetica* R. Br.	
124.	2124	*Argyreia nellygherya* Choisy.	
125.	2125	*Ziziphus mauritiana* Lamk.	
126	2126	*Leptadenia reticulata* Wt. & Arn.	

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1	2	3	4
127.	2127	*Loranthus longiflorus* Desv. var. *amplexifolius*	
128.	2128	*Sida cordifolia* Linn.	
129.	2129	*Solanum indicum* Linn.	
130.	2130	*Vitis quadrangula* Wall.	
Place of collection : Sigur R.E., Valzhathotam			
131.	2131	*Indigofera parviflora* Heyne.	
132.	2132	*Blepharis boerhaaviaefolia* Pers.	
133.	2133	*Capparis sepiaria* Linn.	
134.	2134	*Clerodendrum serratum* Spreng.	
135.	2135	*Leucas martinicensis* R. Br.	
136.	2136	*Grewia villosa* Willd.	
137.	2137	*Leonotis nepetaefolia* R. Br.	
138.	2138	*Manihot glaziovii* Muell.-Arg.	
139.	2139	*Cordia monoica* Roxb.	
140.	2140	*Erythroxylon monogynum* Roxb.	
141.	2141	*Jasminum sessiliflorum* Vahl.	
142.	2142	*Ipomoea staphylina* R. Br.	
143.	2143	*Sesbania bispinosa* (Jacq.) Hk. (=*S. aculeata* Pers.)	
144.	2144	*Tephrosia purpurea* Pers.	
145.	2145	*Dichrostachys cinerea* Wt. & Arn.	
146.	2146	*Solanum incanum* Linn. (=*S melongena* Linn. var. *insamum* Br.)	
147.	2147	*Bryonopsis laciniosa* Naud.	
Place of collection : Annikatti			
148.	2148	*Sapindus emarginatus* Vahl.	
149.	2149	*Plectronia didyma* Kurz.	
150.	2150	*Taxillus cuneatus* (Roth.) Danser (=*Loranthus cuneatus* Heyne)	
151.	2151	*Crotalaria laburnifolia* Linn.	
152.	2152	*Grewia emarginata* Wt. & Arn.	
153	2153	*Viscum trilobatum* Talb.	
154.	2154	*Mollugo disticha* Serr.	

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1	2	3	4
155.	2155	*Evolvulous alsinoids* Linn.	
156.	2156	*Rhus mysorensis* Heyne.	
157.	2157	*Grewia obtusa* Wall.	
158.	2158	*Wrightia tinctoria* R. Br.	
159.	2159	*Barleria prionitis* Linn.	
160.	2160	*Glossocardia bosvallea* DC.	
161.	2161	*Cordia monoica* Roxb.	
162.	2162	*Gloriosa superba* Linn.	
163.	2163	*Ceropegia candolleana* Arn.	
164.	2164	*Eulophia epidendraea* Fisch.	
165.	2165	*Indigofera cordifolia* Heyne.	
166.	2166	*Barleria acuminata* Wt.	
167.	2167	*Euphorbia rosea* Retz.	
168.	2168	*Thalictrum saniculaeformae* DC.	
169.	2169	*Waltheria indica* Linn.	
170.	2170	*Polycarpaea corymbosa* Lamk.	
171.	2171	*Bauhinia racemosa* Lamk.	
172.	2172	*Strychnos potatorum* Linn. f.	
173.	2173	*Gardenia lucida* Roxb.	
174.	2174	*Premna tomentosa* Willd.	
175.	2175	*Cleome viscosa* Linn.	
Place of collection : Theppakadu			
176.	2176	*Naravelia zeylanica* DC.	
177.	2177	*Ceropegia intermedia* Wt.	
178.	2178	*Ampelocissus araneosa* Planch.	
179.	2179	*Dioscorea bulbifera* Linn.	
180.	2180	*Pavetta indica* Linn. var. *tomentosa* Linn. f.	
181.	2181	*Mitragyna parvifolia* Korth.	
182.	2182	*Desmodium gangeticum* DC.	
183.	2183	*Hemidesmus indicus* R. Br.	
184.	2184	*Desmodium pulchellum* Benth.	
185.	2185	*Helictres isora* Linn.	
186.	2186	*Azanzalampas* (Cav.) Alef. (=*Hibiscus lampas* Cav.)	

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1	2	3	4
187.	2187	*Lagerstroemia lanceolata* Wall.	
188.	2188	*Dioscorea tomentosa* Heyne.	
189.	2189	*D. tomentosa* Heyne.	
190.	2190	*Desmodium latifolium* DC.	
191.	2191	*Dioscorea pentaphylla* Linn. var. *communis* Pr. & Burk.	
192.	2192	*Kydia calycina* Roxb.	
193.	2193	*Pseudarthria viscida* Wt. & Arn.	
194.	2194	*Cissampelos pareira* Linn.	
195.	2195	*Cryptolepis buchanani* R. & S.	
196.	2196	*Dioscorea wallichii* Hk. f.	
197.	2197	*Terminalia crenulata* Roth.	
198.	2198	*Indigofera tinctoria* Linn.	
199.	2199	*Dalbergia sissoides* Grah.	
200.	2200	*Mallotus philippensis* Muell.-Arg.	
Place of collection : Theppakadu ; Mysore road.			
201.	2201	*Clematis gouriana* Roxb.	
202.	2202	*Physalis minima* Linn.	
203.	2203	*Passiflora foetida* Linn.	
204.	2204	*Plumbago zeylanica* Linn.	
205.	2205	*Stereospermum tetragonum* DC.	
206.	2206	*Hymendodictyon excelsum* Wall.	
207.	2207	*Crotalaria evolvuloides* Wt.	
208.	2208	*Schrebera swietenioides* Roxb.	
209.	2209	*Cephalostigma schimperi* Hochst.	
210.	2210	*Mucuna hirsuta* Wt. & Arn.	
Place of collection : Between Aanaikatti and Mavinahalla			
211.	2111	*Gmelina asiatica* Linn.	
Place of collection : Nadugani to Devala			
212.	2112	*Atylosia lineata* Wt. & Arn.	
213.	2213	*Lingustrum porottetii* A. DC.	
214.	2214	*Lycopodium cernuum* Linn.	
215.	2215	*Smilax zeylanica* Linn.	

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1	2	3	4
216.	2216	*Apama siliquosa* Lam.	
217.	2217	*Actinodaphne hirsuta* Hk.	
218.	2218	*Ludwigia peruviaha* (Linn.) Hara. (=*Jussica speciosa* Ridl.)	
219.	2119	*Clerodendrum infortunatum* Linn.	
220.	2220	*Piper argyrophyllum* Miq.	
221.	2221	*Xanthophyllum flavescens* Roxb.	
222.	2222	*Persea macrantha* (Nees) Kosterm.	
223.	2223	*Smithia setulosa* Dalz.	
224.	2224	*Gouania microcarpa* DC.	
225.	2225	*Osbeckia octandra* DC.	
226.	2226	*Mallotus albus* Muell.-Arg. var. *occidentalis* Hk. f.	
227.	2227	*Lobelia nicotianaefolia* Heyne.	
228.	2228	*Melastoma malabathricum* Linn.	
229.	2229	*Desmodium triquetrum* DC.	
230.	2230	*Evodia lunuankeda* Merr.	
231.	2231	*Drosera indica* Linn.	
Place of collection :		Erumad, 7 Km. from Cherambadi.	
232.	2232	*Trichosanthas palmata* Roxb. var. *tomentosa* Heyne.	
233.	2233	*Oldenlandia herbacea* Roxb.	
234.	2234	*Ficus asperrima* Roxb.	
235.	2235	*Ficus asperrima* Roxb.	
Place of collection :		Kayunni, Cherampady	
236.	2236	*Clerodendrum serratum* Spreng.	
237.	2237	*Ludwigia octovalvis* (Jack.) Raven ssp. *sessiliflora* (Mich.) Raven (=*Jussiea sufiruticosa* Cl.)	
238.	2238	*Hibiscus furcatus* Roxb.	
239.	2239	*Canavalia gladiata* DC.	
240.	2240	*Fabaceae* member	
241.	2241	*Desmodium polycarpum* DC. var. *trichocaulon* Baker.	
242.	2242	*Trichosanthes palmata* Roxb. var. *trichocaulon* Baker.	

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1	2	3	4
243.	2243	*Canscora decussata* R. & S.	
Place of collection : Cherambady to Cherangode			
244.	2244	*Desmodium gyrans* DC.	
245.	2245	*Crotalaria candicans* Wt. & Arn.	
246.	2246	*Grewia flavescens* Juss.	
247.	2247	*Plectranthus wightii* Benth.	
248.	2248	*Mallotus albus* Muell.–Arg. var. *occidentalis* Hk. f.	
249.	2249	*Mucuna hirsuta* Wt. & Arn.	
250	2250	*Litsea coriacea* Hk. f.	
251.	2251	*Costus speciosus* Sm.	
252.	2252	*Pimpinella monoica* Dalz.	
Place of collection : Mettupalayam			
253.	2253	*Sida cordifolia* Linn.	
Place of collection : Kunjappanai			
254.	2254	*Prunus ceylanica* (Wt.) Miq. (=*Pygeum gardneri* Hk. f.)	
255.	2255	*Santalum album* Linn.	
Place of collection : Doddabetta			
256.	2256	*Helenia perottetii* Gris.	
257.	2257	*Helichrysum hookerianum* Wt. & Arn.	
258.	2258	*Euphorbia rothiana* Spreng.	
259.	2259	*Solanum auriculatum*	
260.	2260	*Rhododendron nilagiricum* Zenk.	
261.	2261	*Potentilla leschenaultiana* Ser.	
262.	2262	*Ortosiphon glabratus* Benth.	
263.	2263	*Pogostemon speciosus* Benth.	
264.	2264	*Cerastium glomeratum* Thurill.	
265.	2265	*Pilea trinervia* Wt.	
266.	2266	*Oldenlandia stylosa* O. Kze.	
267.	2267	*Notonia walkeri* Cl.	
268.	2268	*Thalictrum saniculaeforme* DC.	
269.	2269	*Symplocos foliosa* Wt.	

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1	2	3	4
270.	2270	*Atylosia trinervia* Gamb.	
271.	2271	*Nilgirianthus wightianus* (Nees) Prem. (=*Strobilanthes wightianus* Nees)	
272.	2272	*Elaeagnus kologa* Schlecht.	
273.	2273	*Alnus nepalensis* D. Don.	
274.	2274	*Crotalaria lanata* Bedd.	
275.	2275	*Serpicula hirsuta* (Wt. & Arn.) Schinder	
276.	2276	*Impatiens cuspidata* Wt.	
277.	2277	*Sarcococcus trinervia* Wt.	
278.	2278	*Polygala arillata* Ham.	
279.	2279	*Symplocos obtus* Wt.	
280.	2280	*Pentapanax leschenaultii* (DC.) Seem.	
Place of location : Kallar to Adderly			
281.	2281	*Ichnocarpus frutescens* R. Br.	
282.	2282	*Clitoria ternatea* Linn.	
283.	2283	*Cipadessa bacacifera* Miq.	
284.	2284	*Glycosmis cochinchinensis* Pierre. (*S. lato*)	
285.	2285	*Garcinia tinctoria* Dunn.	
Place of collection : Ootacamund			
286.	2286	*Solanum capsicoides* Mart.	
Place of collection : On way to Snowdown, Ooty.			
287.	2287	*Valeriana arnottiana* Wt.	

(c) Materials collected for crude drug museum/supply:

The following raw drugs were collected from the forests for preservation in the crude drug museum of the centre or for supply to sister projects of the Council.

Name of plant	Part(s) collected
1. *Dioscorea bulbifera*	Bulbils
2. *Wrightia tinctoria*	Foolicles
3. *Stereospermum tetragonum*	Stem bark
4. *Aristolochia tagala*	Root
5. *Tephrosia purpurea*	Root
6. *Strychnos potatorum*	Stem bark

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7.	*Operculina turpethum*	Root
8.	*Berberis tinctoria*	Root
9.	*Acorus calamus*	Rhizome
10.	*Valeriana arnottiana*	Root
11.	*Gloriosa superba*	Tuber
12.	*Dichrostachys cinerea*	Bark
13.	*Ziziphus oenoplia*	Root
14.	*Sida cordifolia*	Root
15.	*Clerodendrum serratum*	Root

Besides the above, a few parts of plants were also collected for pharmacognostic studies.

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Folk-lore claims and edible plants :

Sl. No.	Coll No.	Botanical name	Local name	Family	Folk-lore claims/ uses.
Place : Nirghachalmand Tribe : Toda					
1.	—	*Centella asiatica* (Linn.) Urban	*Vallari*	*Apiaceae*	Plant juice is cooling
2.	0701	*Senebiera didyma* Pers.	*Madhasthuve*	*Brassicaceae*	Leaves pounded and poultice applied for headache
3.	—	*Eupatorium glandulosum* H.B.&K.	*Cirnanthive*	*Asteraceae*	Leaf juice cures fresh cuts and wounds.
4.	0705	*Galium asperifolium* Wall.	*Kurdithol*	*Rubiaceae*	Plant juice useful in fever.
5.	0702	*Euphorbia rothiana* Spreng.	*Kabadthur*	*Euphorbiaceae*	Whole plant used as insecticide.
6.	0723	*Mahonia leschenaultii* Tak.	*Thovari*	*Berberidaceae*	Paste of stem bark given to women in postnatal treatment.
7.	0709	*Spilanthes paniculata* Wall.ex. DC. (=*S. acmella* Cl.)	*Penmugudu*	*Asteraceae*	Flower head is chewed to relieve toothache.

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8.	0712	*Curculigo orchioides* Gaertn.	*Nelniche*	*Hypoxidaceae*	Root paste applied against skin diseases.
9.	0711	*Swertia corymbosa* Wt.	*Karkarthak*	*Gentianaceae*	Leaf juice given to animals as stomach wash.
10.	0710	*Leucas suffruticosa* Benth.	*Thumba, Thip*	*Lamiaceae*	Leaf juice given to animals as stomach wash.
11.	—	*Lobelia nicotianaefolia* Heyne	*Thilkush*	—	Stem bark when kept on aching spot relieves tooth ache.
12.	0778	*Hydrocotyle javanica* Thunb.	—	*Apiaceae*	Leaf paste used as application against scabies.
Place :	Tarachalmand	Tribe : Toda			
13.	—	*Eupatorium glandulusum* H.B.&K.	*Pinari*	*Asteraceae*	Leaves when chewed relieves tooth-ache.
14.	—	*Solanum nigrum* Linn.	*Manthakkali*	*Solanaceae*	Green leaves used in stomatitis.
15.	—	*Dolichos biflorus* Linn.	*Kirai* *Kollu*	*Fabaceae*	Decoction of seed used to reduce menstrual pain.

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16.	—	*Cuminum cyminum* Linn.	*Shiragan*	*Apiaceae*	Hot decoction of cumin seeds and ghee given to women to reduce labour pain.
17.	0736	*Physalis peruviana* Linn	*Urechithuvar*	*Solanaceae*	Leaf paste used as external application in boils.
Place : Tiruchiccady Tribe : Kota					
18.	0745	*Siegesbeckia orientalis* Linn.	*Kanumuchi*	*Asteraceae*	Leaf paste used in skin diseases and swelling.
19.	0747	*Micromeria biflora* (Linn.) Benth.	*Mukathas-math*	*Convolvulaceae*	Whole plant used in postnatal treatment.
20.	—	*Lantana camara* Linn.	*Thusik*	*Verbenaceae*	Leaf paste applied to ring-worm and itching skin diseases.
21.	—	*Toddalia asiatica* (Linn.) Lamk.	*Vasar*	*Apoeynaceae*	Pounded leaves applied against body-ache and head-ache.
22.	—	*Leucas aspera* Spreng.	*Thumba*	*Labiatae*	Leaf paste applied to ring worm and itchy skin diseases.

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23.	0751	*Argyreia nellyghereya* Choisy	*Munichkos*	*Convolvulaceae*	Root paste used to kill rats.
24.	0746	*Rubia cordifolia* Linn.	*Sawalkosh*	*Rubiaceae*	Root juice used as tonic.
25.	0752	*Gymnopetalum wightii* Wt. & Arn.	*Mathidmath*	*Cucurbitaceae*	Whole plant used as one of the ingredients for increasing fertility.
26.	0753	*Elaeocarpus oblongus* Gaertn.	*Vekki*	*Elaeocarpaceae*	Fruits edible.
27.	0734	*Coleus barbatus* Benth.	*Kabaduthur*	*Lamiaceae*	Tuberous root decoction used as general tonic.
28.	0755	*Polygonum chinense* Linn.	*Nadighee*	*Polygonaceae*	Stem juice taken internally for fever.
29.	0744	*Leucas linifolia* Desf.	*Thumba*	*Lamiaceae*	Leaf juice poultice is applied to cuts, wounds and scabies.
30.	0743	*Ageratum conyzoides* Linn.	*Nathachedi*	*Asteraceae*	Plant paste used as scabicide.
Place : Kollimalai		Tribe : Kota			
31.	—	*Mirabilis* sp.	*Maniveri*	*Nyctaginaceae*	Paste of *Mirabilis* root jaggery, garlic, tobacco if applied to boils, cures rapidly.

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32.	0764	*Rhodomyrtus tomentosa* Wt.	*Thavittu ghedu*	*Myrtaceae*	Hand pound flower buds plus goats milk cures dysentery.
33.	0731	*Dodonaea viscosa* Linn.	*Vellari*	*Sapindaceae*	Two or three tender leaves when kept on fresh wounds serves as plaster and heals the wounds.
34.	0734	*Coleus barbatus* Benth.	*Kabaduthur*	*Lamiaceae*	Root paste used in worms complaints
Place : Nedugalcombay Tribe : Kurumbas					
35.	0755	*Polygonum chinense* Linn.	*Kcngun*	*Polygonaceae*	Stem chewed to cure stomachache.
36.	2215	*Smilax zeylanica* Linn.	*Nasarkodi*	*Liliaceae*	The whole plant used in rituals.
37.	—	*Sida* sp.	*Kallaikada-lai*	*Malavaceae*	Root used as one of the ingredients to reduce labour pain and easy child birth.
38.	—	*Asparagus laevissimus* Stend.	*Kejapuppai*	*Liliaceae*	Tubers have cooling effect.

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39.	—	*Berberis tinctoria* Lesch.	*Jakulu*	*Berberidaceae*	Root paste used in stomach-ache.
40.	0743	*Ageratum conyzoides* Linn.	*Nasar sopu*	*Asteraceae*	Leaf juice taken internally to cure cold and cough.
41.	0702	*Euphorbia rothiana* Spreng.	*Palchedi*	*Euphorbiaceae*	Latex of leaves applied to scalp for curing dandruff and falling hair.
Place :	Mavinahalla	Tribe : Kurumba			
42.	—	*Hemidesmus indicus* R. Br.	*Makali-kilazhangu*	*Asclepiadaceae*	Roots edible ; used in preparation of pickles.
43.	—	*Calotropis gigantea* Linn.	*Erukku*	-do-	Latex from leaves applied to remove thorns.
44.	—	*Cassia sophora* Linn.	*Tagara*	*Caesalpiniceae*	Leaves after heating in hot oil applied externally in inflammations of the legs.
45.	2111	*Ziziphus xylopyrus* Willd.	*Kotta Kai*	*Rhamnaceae*	Fruits edible.
46.	—	*Bambusa arundinaceae* Willd.	*Mulai*	*Poaceae*	Decoction of leaves if taken internally for three days serves as abortifacient.

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Place : Valzhathottam Tribe : Kurumba

47.	2137	*Leonotis nepetaefolia* R. Br.	*Mulluchedi*	*Lamiaceae*	Leaf juice crushed and rubbed over forehead to relieve headache.
48.	—	*Phyllanthus niruri* Linn.	*Killanelli*	*Euphorbiaceae*	Paste of whole plant with milk cures jaundice.
49.	—	*Abutilon* Sp.	*Thothighedu*	*Malvaceae*	Paste of the leaf when applied to aching part of sprains for 3 days reduces pain.
50.	—	*Datura metel* Linn.	*Ummattai*	*Solanaceae*	Juice of the leaves applied to boils to draw pus.
51.	—	*Lantana camara* Linn.	*Unnichedi*	*Verbenaceae*	Leaf paste plus *chunnam* (Calciumhydroxide) applied to fresh cuts and wounds.
52.	—	*Bauhinia* Sp.	*Unnichedi*	*Verbenaceae*	Leaf paste plus *chunnam* (Calcium hydroxide) applied to fresh cuts and wounds.

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53.	—	*Cassia laevigata* Willd.	*Tagarai*	*Fabaceae*	Pods edible.
54.	—	*Amaranthus spinosus* Linn.	*Mullukirai*	*Amaranthaceae*	Leaves edible.
55.	—	*Acacia* sp.	*Mullusikai*	*Mimosae*	Tender leaves as detergent and hair wash.
56.	2145	*Dichrostachys cinera* W. & A.	*Balathamaram*	*Mimosae*	Bark as cure for cattle wounds.
57.	2136	*Grewia tiliaefolia* Vahl. *villosa* (Willd.)	*Tharusal*	*Tiliaceae*	Paste of bark as detergent (hair wash).
58.	2137	*Jatropha curcas* Linn.	*Kattamanakku* (*Kottaimuthu*)	*Euphorbiaceae*	Twigs used as tooth brush.
59.	—	*Solanum indicum* Linn.	*Sundaikai*	*Solanaceae*	Decoction of root used in intermittent fever.
60.	2147	*Bryonopsis lacinosa* Linn.	*Suravallikai*	*Cucurbitaceae*	The paste of the fruit of this species prepared in butter milk is used an external spray to increase the yield in fruits of members of *Cucurbitaceae*.
61.	2142	*Ipomoea staphylina* R. Br.	*Ugana*	*Convolvulaceae*	Juice from the plant is cooling.

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62.	2144	*Tephrosia purpurea* Pers.	*Kulangi*	*Fabaceae*	Root paste in hot water taken internally cures stomachache.
63.	—	Opuntia sp.	*Kalli*	*Cactaceae*	Latex used as external application to boils.
64.	2140	*Exythroxylum monogynum* Roxb.	—	*Erythroxylaceae*	Juice extracted from plant used as external application for itches and scabies.
65.	2123	*Gymnema sylvestre* R. Br.	—	*Asclepiadaceae*	Leaves chewed for controlling diabetes.
66.	2129	*Solanum indicum* Linn.	*Mullusundaikai*	*Solanaceae*	Gargle of seeds of this species in neem oil expels worms from tooth, relieves tooth ache.

Place : Anaikatti Tribe : Irula

67.	—	*Solanum indicum* Linn.	*Sundaikai*	*Solanaceae*	Fruits with mother's milk made into a paste and given to infants in cold, cough etc. Fried fruits taken internally to cure stomachache.

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68.	—	*Chenopodium album* Linn.	*Paruppeekirai*	*Chenopodiaceae*	Leaves edible.
69.	—	*Solanum nigrum* Linn.	*Kakkaisoppu*	*Solanaceae*	Leaves edible.
70.	—	*Grewia emarginata* W. & A.	*Kattukadalai*	*Tillaceae*	Fruits edible.
71.	—	*Agaricus* sp.	*Kalar*	*Agaricaceae*	Hyphae edible.
72.	—	*Acalypha* sp.	—	*Euphorbiaceae*	Leaf paste applied to babies during bath.
73.	—	*Terminalia chebula* Retz.	—	*Combretaceae*	Fruits in paste form applied on forehead against headache.
74.	—	*Commelina* sp.	—	*Commelinaceae*	Leaves edible.
75.	—	*Bambusa arundinacea* (Retz.) Willd	—	*Poaceae*	Leaf juice taken for 2-3 days continuously for abortion at 2-3 months pregnancy stage.
Place : Kargudi		Tribe : Kurumba			
76.	—	*Momordica charantia* Linn.	*Pavakka*	*Cucurbitaceae*	Decoction of leaves taken internally cures stomachache.
77.	—	*Syzygium jambos* (L.) Alston (=*Eugenia jambos* Linn.)	*Nagamaram*	*Myrtaceae*	Paste of stem bark poison to fishes.

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78.	—	*Dioscorea* sp.	*Nurrukilangu*	*Dioscoreaceae*	Tubers edible.
79.	—	*Melia azadirachta* Linn.	*Veppu*	*Meliaceae*	Paste of the leaves along with rice taken internally for worm complaints.
Place : Erumad		Tribe : Pania and Kattunayaka			
80.	2242	*Trichosanthes palmata* Roxb.	—	*Cucurbitaceae*	Leaf juice taken internally cures stomach-ache.
81.	2176	*Naravelia zeylanica* DC.	—	*Ranunculaceae*	Root smoke inhaled to cure cough and cold.
82.	—	*Datura metal* Linn.	*Unmattai*	*Solanaceae*	Leaf dipped in hot coconut oil and applied to forehead cures tooth-ache.
83.	—	*Desmodium gangeticum* DC.	*Koinel*	*Fabaceae*	Root paste boiled in til oil and applied to forehead cures tooth-ache.
84.	—	*Dolichos biflorus* Linn.	*Kollu*	*Fabaceae*	Decoction of seeds of this species, without salt if taken internally

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					in empty stomach, morning and evening for three days serves as abortifacient.
85.	0794	*Stephania japonica* Miers.	*Padai*	*Menispermaceae*	Juice of the leaves when applied to head is cooling to the eyes.
86.	—	*Sagitaria sagitifolia* Linn.	—	*Alismataceae*	Tubers edible.
87.	—	*Dioscorea* sp.	—	*Dioscoreaceae*	Tubers edible.
Place : Kotagiri		Tribe : Kota			
88.	—	*Centella asiatica* (L.) Urban	*Vallari*	*Apiaceae* (=*Umbelliferae*)	Juice of *Centella asiatica* along with pal jaggery is given to women as tonic after child birth.
89-	—	*Dodonea viscosa* Linn.	*Vallari*	*Sapindaceae*	Paste of leaves applied on fresh injuries and rheumatic swellings.
90.	—	*Achyranthes bidenta* Bl.	*Nayurvi*	*Amaranthaceae*	Whole plant medicinal.
91.	—	*Aloe barbadensis* Mill.	*Kattalai*	*Liliaceae* .	Warm pulp used externally in rheumatism.

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92.	0741	*Oxalis pubescens* H.B.&K.	*Pultakirai*	*Oxalidaceae*	Salt+Pepper+juice of the plant used internally as postnatal treatment.
93.	—	*Cynodon dactylon* (L.) Pers.	*Kakkullu*	*Poaceae*	Paste as external application to whitlow.

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EDIBLE PLANTS

The following are some of edible plants by the Irula, Pania and Kattunayaka and Kurumba tribes :

1. *Solanum nigrum*	...	Green leaves
2. *Physalis peruviana*	...	Fruits
3. *Rhodomyrtus tomentosa*	...	Fruits
4 *Opuntia* sp.	...	Fruits
5. *Bambosa arundinaceae*	...	Grain
6. *Cassia laevigata*	...	Pods
7. *Amaranthus spinosus*	...	Leaves
8. *Chenopodium album*	...	Leaves
9. *Dioscorea* sp.	...	Tubers
10. *Smilax* sp.	...	Tubers
11. *Elaeocarpus oblongus*	...	Fruits
12. *Grewia emerginata*	...	Fruits
13. *Syryphus xylopyrus*	...	Fruits
14. *Agoricus* sp.	...	Hyphae
15. *Conmelina* sp.	...	Leaves
16. *Saggitaria sagitifolia*	...	Tubers

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INDEX

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Bharatiya Vidya Bhavan, New Delhi Collection

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Abutlon
sp., 104
Acacia
sinuata 32
sp., 105
Acalypha
alnifolia K. 90
sp., 107
Achyranthes
bidentata Bl. 109
Acorus
calamus 97
Actinodaphne
hirusta Hk. 94
Aerides
ringens 7
Aerva
lanata Juss 90
Agaricus
sp., 107
Ageratum 101
conyzoides Linn. 88, 101, 103
Agoricus
sp., 111
Allophyllus
serratus Radlk 89
Alnus
nepalensis D. Don 96
Aloe
barbedensis Mill. 109
Amarnathus
sp., 36
spinosus 105, 111
Ampelocissus
araneosa Planchi. 92
Anaphalis 7
sp., 8

Bharatiya Vidya Bhavan, New Delhi Collection

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Anemone
rivularis 7
Anogeissus
latifolia Wall 90
Anotis
monosperma Benth & Hook. 87
Apama
siliquosa Lam. 94
Aranza
lampas (Gav.) Alef. 92
Argyreia
nellygherya Choisy 88, 90, 101
Arisaema
lesechenaultii Bl. 87
Aristolochia
tagala 96
Asparagas
laevissimus Steud 89, 102
Atylosia
lineata Wt. & Arn.
trinervia Gamb. 96
Bambusa
arundinacea (Retz.) Willd 103, 107, 111
Barleria
acuminata Wt. 92
prionitis Linn. 92
Bauhinia
sp , 104
Berberis
sp., 7
tinctoria 97
tinctoria Lesch 7, 103
Biophytum
candolleanum Wt. 89
Blepharis
boerhaaviifolia Pers 91
Blumea
sp , 8

Bharatiya Vidya Bhavan, New Delhi Collection

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Boerhaavia
chinensis (Burn. f.) Druce 90
repanda Willd. 90
Brachylepis
nervosa Wt. & Arn. 89
Breynia
rhamnoides Muell. - Arg. 89
Brynopsis
laciniosa Linn. 105
laciniosa Naud 91
Bupleurum
mucronatum Wt. & Arn. 8, 88
wightii P.K. Mukh 88, 89
Cajanus
cajan 31
Calanthe
veratrifolia 7
Calotropis
gigantea Linn. 103
Campanula 7
fulgens Wall. 8, 87
Canavalia
glandiata DC. 94
Capparis
sepiaria Linn. 91
Cardamine
hirsuta 7
Cardiospermum
canenscens Wall. 90
Carex
nubigena 8
Carissa
paucinerva A. DC.
Cassia
auriculata 32
laevigata Wt. & Arn. 90, 105, 111
mimosoides Linn. 88

Bharatiya Vidya Bhavan, New Delhi Collection

In Public Domain. Digitization by eGangotri and Sarayu Trust

sophora Linn. 103
Centella
asiatica (L.) Urban 98, 109
Cephalostigma
schimperi Hochst. 93
Cerastium
glomeratom Thruicc. 95
Ceropegia
candolliana Arn. 92
intermedia Wt. 92
Chenopodium
album Linn. 106, 111
Cinnamomum
wightiana 7
Cipadessa
baccifera Miq. 96
Cissampelos
pareira Linn. 93
Clematis
gouriana Roxb. 93
wightiana 7
Cleome
viscosa Linn. 92
Clerodendrum
infortunatum Linn. 94
serratum Spreng. 91, 94, 97
Clitoria
terantea Linn. 96
Coleus
barbatus Benth. 87, 101, 102
Commelina
sp., 107, 111
Cordia
monoica Roxb. 91, 92
Costus
speciosus Sm. 95
Cotoneaster
buxifolia 8

Bharatiya Vidya Bhavan, New Delhi Collection

In Public Domain. Digitization by eGangotri and Sarayu Trust

Crotalaria
albida 8
barbata 8
candicans Wt. & Arn. 95
evolvuloides Wt. 93
formosa Grab. 87
laburnifolia Linn. 91
lanata Bedd. 96
madurensis 8
ovalifolia 8
seabrella 8
sp., 87
Cryptolepis
buchanani R. & S. 93
Curculigo
orchiodes Gaertn. 87, 98
Cynoglossum
furcatum Wall. 88
Cyanotis
vicosa 8
Cynanchum
callilata Ham. 88, 89
Cynodon
dactylon (L) Pers. 109
Cyperus
sp., 8
Daemia
extensa R. Br. 90
Dalbergia
sissoides Girah. 93
Datura
metal Linn. 104, 108
Dendropthoe
falcata (Linn. f.) Ethinsh 90
Desmodium
gangeticum DC. 92, 108
gyrans DC. 95

Bharatiya Vidya Bhavan, New Delhi Collection

In Public Domain. Digitization by eGangotri and Sarayu Trust

latifolium DC. 93
polycarpum DC.
(var. *trichocaulon* Baker) 94
pulchellum Benth 92
scalpe DC. 87
triquetrum DC. 94
Dichrostachys
cinerea Wt. & Arn 91, 97, 105
Dioscorea
bulbifera Linn. 92, 96
pentaphylla Linn.
(var. *communis* Pr. & Burk.) 93
sp., 36, 108, 109, 111
tomentosa Heyne 93
wallichii Hk. f. 93
Diospyrus
montona Roxb. 90
Dodonoea
viscosa Linn. 87, 102, 109
Dolichos
biflorus Linn. 99, 108
Dregea
volubilis Benth 88
Drosera
burmannii Vahl. 87
indica Linn. 94
peltata Sm. 88
Dumasia
villosa DC. 89
Dunbaria
ferruginea Wt. & Arn. 89
Elaeagnus
kologa Schlecht. 96
Eleusine
coracana 31, 36
Elytranthe
loniceroides Engl. 89

Bharatiya Vidya Bhavan, New Delhi Collection

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Erigeron
sp , 8
Eriocaulon
brownianum 8
collinum 8
gamblei 8
robustum Steud. 87
Erythroxylum
monogynum Roxb. 91, 106
Eugenia
jambos Linn. 107
Eulophia
epidendrala Fisch. 92
Euonymus
crenulatus 7
Eupatorium
glandulosum H. Br. K. 98, 99
Euphorbia
helioscopia Linn. 87
rosea Retz, 92
rothiana Spreng. 86, 95, 98, 103
Evodia
lunnankeda Merr. 94
Evolvulous
alsinoides Linn. 92
Fabaceae 94
Ficus
asperrima Roxb. 94
Galium
asperifolium Wall. 8, 86, 98
Garcinia
cambogia 7
tinctoria Dunn. 96
Gardinia
lucida Roxb. 92
obtusa 7
Gaultheria
fragrantissima 8
sp., 7

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Gentiana
pedicellata Wall. 86
pedicellata Wall.
(var. *wightii* Kusn.) 86
Girardinia
heterophylla
(var *palmata* Gaud.) 87
leschenaultiana Done. 92, 87
Gloriosa
superba Linn. 97
Glossocardia
boswella DC. 92
Glycine
javanica Linn. 89
Glycosmis
cochinchinesis Pierre (S. lato) 96
Gmelina
asiatica Linn. 93
Gouania
microcarpa DC. 94
Grewia
emerginata Wt. & Arn. 91, 107, 111
flavescens Juss. 95
hirsuta Vahl. 90
obtusa Wall. 92
tiliifolia Vahl.
(var. *villosa* (Willd.) 105
Gymnema
sylvestre R. Br. 106
Gymnepetalum
wightii. Wt. & Arn. 88, 101
Gymnosporia
montana Benth 90
ovata Laws 89
Habenaria
decipiens 8
heyneana 8

Bharatiya Vidya Bhavan, New Delhi Collection

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longicornu 7

Hedyotis

sp., 7

stylosa Br. 87

Helenia

perottetii Gris. 95

Helichrysum

hookerianum Wt. & Arn. 95

sp., 7

Helictres

isora Linn. 92

Hemidesmus

indicus R. Br. 92, 103

Heracleum

hookerianum 8

ringens 8

Heynea

trijuga Roxb. 89

Hibiscus

furcatus Roxb. 94

lampas Cav. 90

Hydnocarpus

alpina 7

Hydrocotyle

javanica Thumb. 89, 99

Hymenodictyon

excelsum Wall. 93

Hypericum

hookerianum 8

mysorense Hyne. 8, 87

sp., 7

Ichnocarpus

frutescens R. Br. 96

Ilex

denticulata 97

wightiana 7

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Impatiens
cuspidata Wt. 96
nilgirica 8
pussila 8
Indigofera
cordifolia Heyne. 92
glandulosa Will 90
parviflora Heyne. 91
pluchella 8
tinctoria Linn. 90, 93
Ipomoea
staphylina R. Br. 91, 105
Isachne
kunthiana 8
Isonandra
perrottetiana Wt. 89
Jasminum
bignoniaceum Wall. 89
brevilobum A. DC.
sessiliflorum Vahl. 91
Jatropha
curcas Linn. 105
Juncas
bufonicus 8
presmatocarpus 8
Jussica
speciosa Ridc. 94
suffruticosa EL. 94
Knoxia
corymbosa Mill 89
sumatrensis (Retz.) DC 89
Kydia
calycina Roxb. 93
Lactuca
hastata 8
Lagerstroemia
lanceolata Wall 93

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Lantana
camara Linn. 100, 104
Leguminosae 7
Leonotis
nepetaefolia R. Br. 91, 104
Leptadenia
reticulata Wt. & Arn. 90
Leucas
aspera Spreng. 100
lanceaefolia Desf. 87
linifolia Desf. 88, 101
martinicensis R. Br. 91
saffruticosa Benth. 86, 99
Lindernia
sp , 8
Lingustrum
porottettii A. DC. 93
Litsea
coriacea Hk. f.
deccanensis Gamb. 87
floribunda Gamb. 89
Lobelia
nicotianaefolia Heyne. 94, 99
Lonicera
ligostrina 8
Loranthus
cuneatus Heyne. 88, 91
longiflorus Desr.
(var. *amplexifolius*) 91
Ludwigia
octovalvis (Jack.) Raven
ssp., *sessiliflora* (Mics.) Raven 94
peruviana (Linn) Hara 94
Lycopodium
cernum Linn. 93
Lysimachia
obovata 8

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Macaranga
indica 8
Macrosolen
parasiticus (Linn.) Danser. 89
Maesa 7
Mahonia
leschen aultii Tak. 7, 87, 95
Mallotus
albus Muell. - Arg. 94
(var. *occidentalis* Hk. f.)
philippensis Muell. - Arg. 89, 93
Manihot
glaziovii Muell - Arg. 91
Marsedenia
volubilis T. Cooks. 88
Melastoma
malabathricum Linn. 94
Melia
azadirachta Linn. 108
Meliosma
microcarpa 7, 8
wightii 7
Melothria
mucronata Cogn. 87
Memycylon 7
Michelia
niligirica 7
Micromeria
biflora (Linn.) Benth. 88, 100
Microtropis
raniflora 7
Mirabilis
sp., 101
Mitragyna
parviflora Korth. 92
Mollugo
distichar Serr. 91

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Momordia
charantia Linn. 107
Mucuna
hirsuta Wt. & Arn. 95
Naravelia
zeylanica DC. 92, 108
Neolitsea
scorbiculata Gamb. 89
Nicandra
physalodes Gaertn. 88
Nilgirianthus
wightianus (Nees) Prem 96
Nothapodytes
foetida (Wt.) Sleumer 87
Notonia
wackeri Cl. 95
Oldenlandia
herbacea Roxb. 94
stylosa O. Kurze 95
Operculina
turpethum 97
Opuntia
sp., 106, 111
Orthosiphon
glabratus Benth 95
Osbeckia
cupularis 8
leschenaultiana 7
octandra DC. 94
Osyris
wightiana 7
Oxalis
pubescens H. Bk. 88, 110
Panicum
miliarae 31
repens 8

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In Public Domain. Digitization by eGangotri and Sarayu Trust

Parnassia
mysorensis 8
wightiana 8
Parthenocissus
nilgherriensis 7
Passiflora
calcarata Mart. 88
edulis Sims 89
foetida Linn. 93
leschenaultii DC. 89
Pavetta
indica Linn.
(var. *tomentosa* Linn. f.) 92
Pentapanx
leschenaultii 7, 8
leschenaultii (DC.) Seem. 96
Pergularia
daemia (Forsk) Choisy. 90
Persea
macrantha (Nees) Kosterm. 94
Petrolobium
indicum A. Rich. 90
Phlebophyllum
kunthianus Nees 87
Phyllanthus
gardnerianus Baill. 88, 90
niruri Linn. 104
Physalis
minima Linn. 93
peruviana Linn. 87, 99, 111
Pilea
trinervia Wt. 95
Pimpinella
candolleana Wt. & Arn. 87
monoica Dalz 95
Piper
argyrophyllum Miq. 94
attenuatum Buch. - Ham. 89

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In Public Domain. Digitization by eGangotri and Sarayu Trust

Plectranthus
wightii Benth 95
Plectronia
didyama Kurz. 91
Plumbago
zeylanica Linn. 93
Pogostemon
speciosus Benth. 95
Polycarpaea
corymbosa Lamk. 92
Polygala
arillata Ham. 7, 89 96
sibirica 7
Polygonum
chinese Linn. 88, 101, 102
punctatum Buch. - Ham. 86
Potentilla
leschenaultiana Ser. 95
Premna
tomentosa Willd. 92
Prunus
ceylanica (Wt.) Miq. 95
Pseudarthria
viscida Wt. & Arn. 93
Psychotria 7
Pygeum
gardneri Hk. f. 95
Randia
brandisii Gamb. 90
Ranunculus
reniformis 7
Rhododendron
arboreum 8
nilagiricum Zenk. 95
Rhodomyrtus
tomentosa Wt. 8, 29, 88, 102, 111
Rhus
mysoresis Heyne 92

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In Public Domain. Digitization by eGangotri and Sarayu Trust

Rubia 8, 88, 101
cordifolia Linn. 87
niveus Thumb.
Rubus 87
ellipticus Sm. 8
moluccanus 87
rugosus Sm. 87
(var. *thwaitessi* Forske) 7
sp.,
Sarcostemma 90
brunonianum Wt. & Arn.
Saggitaria 109, 111
sagitifolia Linn.
Salix 29
tetrasperma
Santalum 90, 95
album Linn.
Sapindus 91
emerginatus Vahl
Sarcococus 96
trinervia Wt.
Satyrium 8
neilgherriensis 87
nepalensis Don.
Schefflera 7
racemosa
Schrebera 93
swietenioides Roxb.
Scutia 90
circumscissa (Linn. f.) Druce. 90
myrtima Kurz.
Secamone 90
emetica R. Br.
Senebiera 86, 98
didyma Pers. 7
Senecio
Serpicula 96
hirsuta (Wt. & Arn.) Schinder

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Sesbania
aculeata Pers. 91
bispinosa (Jacq.) Hk. 91
italica 31, 36
Sida
cordifolia Linn. 91, 95, 97
spp., 102
Sigesbeckia
orientalis Linn. 88, 100
Silene
gallica Mill. 88
Smilax
aspera Linn. 86
sp., 111
zeylanica Linn. 93, 102
Smithia
gracilis 8
setulosa Dalz. 94
Solanum
ariculatum Ait. 88
capsicoides Mart. 96
incanum Linn. 91
indicum Linn. 82, 91, 105, 106
melongena
(var. *insamum* Br.) 91
maurianum Scop. 88
nigrum Linn. 99, 107, 111
sissymbrifolium Lam. 88
Sophora
glauca Lesch. 89
Sopubia
delphinifolia 8
Sorgum
vulgare 31
Spilanthes
acmella Cl. 86, 98
poniculata Wall. Ex-DC. 86, 98

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Staphania
japonica Miers. 89, 109
Stereospermum
tetragonum DC. 93, 96
Strobilanthus
kunthianus 87
sp,. 7, 8
wightianus Ness 96
Strychnos
potatorum Linn. f. 92, 96
Swertia
corymbosa Wt. 8, 86, 99
minor 8
Symplocos
fociosa Wt. 95
laurina 8
obtusa Wt. 96
Syryphus
xylophorus 111
Syrygium
jambos (L.) Alston 107
Taraxacum
officinale Wigg. 86
Taxillus
cuneatus (Roth) Danser 88, 91
Tephrosia
purpurea Pers 91, 96, 105
Terminalia
chebula Retz. 32, 107
crenulata Roth. 93
Ternstroemia
japonica 7, 8
Teucrium
tomentosum Heyne 87
Thalictrum
javanicum 8
saniculaeforme DC. 92, 95

Bharatiya Vidya Bhavan, New Delhi Collection

Toddalia
asiatica (Linn.) Lamk. 100
Tribulus
terrestris Linn. 90
Trichodesma
indicum R. Br. 90
Trichosanthas
palmata Roxb. 108
(var. *tomentosa* Heyne.) 94
opaimata Roxb.
(var. *trichocaulon* Baker.) 94
Triumfetta
pilosa Rotn. 88
rhomboidea Jacq. 88
Turpinia
nepalensis 8
Tylophora
iphisia Done 87
Urticularia 7
graminifolia 8
striatula 8
Valeriana
arnottiana Wt. 96, 97
Ventilago
madraspatana 32
Verbena
bonariensis Linn. 89
Vernonia
sp. ,
Viola
distans 7
patrinii 7
serpens 7
Viscum
romosissimum Wall. 9
trilobatum Talb. 91

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Vitis
quadrangula Wall. 7
Wahlenbergia 7
Waltheria
indica Linn. 92
Wrightia
tinctoria R. Br. 92, 96
Xeromphis
spinosa (Thumb.) Keay 90
Xyris
schoenoides 8
Zanthophyllum
flavescens Roxb. 94
Ziziphus
mauritiana Lamk 90
oenoplia Mill 90, 97
xylopyrus Will. 91, 103

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ERRATA

Page No.	Line	Read	For
7	28	*Hydnocarpus*	*Hydnocarnus*
53	2,3	*Prakriti*	*Prakrithi*
89	17	*Jasminum brevilobum* A.DC.	*Jasminum brevilobum* ADC
90	25	*I. tinctoria* Linn.	*I tinctoria* Linn.
92	6	*G. boswella* DC.	*G. bosvallea* DC
106	3	*Erythroxylum monogynum* Roxb	*Exythroxylum monogynum* Roxb
111	18	*Commelina* sp.	*Connelina* sp.
115	1	*Abutilon*	*Abutlon*
118	28	*ternatea* Linn.	*terantea* Linn.
120	17	*montana* Roxb.	*montona* Roxb.
122	26	*tililifolia* Vahl.	*tiliilfoloia* Vahl.
126	6	*leschenaultii* Tak.	*leschen aultii* Tak.
129	38	*Mysorensis* Heyne	*Mysoresis* Heyne
132	20	*Syzygium*	*Syrygium*

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